KNOW[illegible]

J. B. McBRID[illegible]

From.

Anna Randol.

Bluffton Ind

R. 7. D. 3

To

Helen C. Knupp.

735 S. Jefferson St

Huntington, Ind.

In the year Dec. 25, 1926.

J. B. McBRIDE

KNOWING GOD

Life Story and Selected Sermons

BY

Evangelist J. B. McBRIDE

GOD'S BIBLE SCHOOL AND REVIVALIST
Ringgold, Young and Channing Sts.,
CINCINNATI, OHIO.

COPYRIGHT, 1923

by

GOD'S BIBLE SCHOOL AND REVIVALIST

FOREWORD

UNDER the leadership of the Holy Spirit I send this book on its mission to help the strong, inspire the weak, comfort the lonely, to bless a sin-sorrowing world, and to warn the sinner, and above all to bring glory to the Trinity. Whatever good may be received by the readers of these pages, God the Father, God the Son, and God the Holy Ghost, deserve all the praise and glory. We consider the author a marvelous miracle of redeeming grace. It is our supreme desire that the pre-eminence of Jesus Christ shall shine in its every page.

Yours always in Jesus,

THE AUTHOR.

DEDICATION

THIS volume I lovingly dedicate to Etta Jane McBride, my devoted wife, who for nearly thirty years has stood by me in bringing the Gospel of Christ to a few of earth's millions. While for most of a quarter of a century I have been engaged solely in the work of the Master, she has stayed at home and borne the burden of rearing our children. Her devotion to God and to the family, her prayers and encouragement have been of inestimable value to me in the years of battle and conflict; and in the day of rewards she will be entitled to equally share with me in the reward. I recognize the justice of the principle that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

J. B. M.

INTRODUCTION

IS there a study of more vital importance than that suggested by the title of this book? The term "theology," or "God-knowledge," is just as meaningful, but it is old and hackneyed and often abused through the "sleight of men" and "science, falsely so-called." Geologists tell us of the "eternal hills," physicists of the "eternity of matter," and the "conservation of energy," but I apprehend that these things are but bursting bubbles beside the Subject of this volume, and that all the ologies will one day be dustily laid in the attic of the universe while this one, "Knowing God," the "God-knowledge," will still be our theme through timeless ages.

It has been my pleasure to know the Author of this volume for some time, and, best of all, I am convinced that he "knows" his "Subject." Commencing at the beginning of his own experience he traces his progress through the Divine School and gives us in sermonic and dynamic form some of the priceless lessons that he has gained. If the study of these pages can add a single iota to the reader's conviction of sin because of his ignorance of God, or to his earnest zeal to learn more of God, or to his diligent preparation for the day when he must stand in the white exposure of God's all-seeing eye, then are they not written in vain, nor has their writer lived and learned in vain. I commend all conscientious truth-seekers to a spiritual course of true learning with this "God-knower," that they may find the way to "know Him," whom to know aright is "life eternal."

J. F. KNAPP.

"Mount of Blessings,"
Cincinnati, Ohio.
May 10, 1923.

CONTENTS

Chapter		Page
I.	Sketch of My Life	9
II.	My Conversion	15
III.	My Sanctification	19
IV.	My Call to The Ministry	24
V.	Winning My Father to Christ	28
VI.	Possibility of Knowing God	32
VII.	Crossing the Dead Line	41
VIII.	Receiving My Pay	56
IX.	The Inner-Circle Life with Christ	65
X.	God's Dealings with Abraham	76
XI.	Christ the Only Hope of the World's Redemption	96
XII.	It Pays to Pray	110
XIII.	Twentieth Century Wonders in Divine Healing	114
XIV.	The Nature of the Kingdom of God	121
XV.	Three Elements of the Kingdom of God	130
XVI.	The Incoming of the King	137
XVII.	Prepare to Meet Thy God—Why?	145
XVIII.	Prepare to Meet Thy God—How?	155
XIX.	Prepare to Meet Thy God—When?	161
XX.	The Great Salvation	166
XXI.	Two Calls	182
XXII.	Duration of Hell	194
XXIII.	The Second Coming of Christ	199
XXIV.	The Second Coming of Christ—Continued	205
XXV.	The Second Coming of Christ—Concluded	211
XXVI.	On the Throne	215

I.

A SKETCH OF MY LIFE'S STORY

I WAS born in the State of Texas half a century ago, January the 16th, 1873. My ancestors came from north Ireland. My grandfather settled in the "Lone Star State," three-quarters of a century ago, on what was called the "Frontier." He was one of the pioneers of Hunt County. There were yet some remaining Mexicans, but the Indians had been driven farther west.

My father was the seventh son, and a veteran of the Civil War. He did not have any educational advantages, as schools and churches were almost unknown in the country where he was brought up; but he was a man of good mind and rare qualities, but poor. He never drank intoxicants, nor used tobacco in any form; he was not a habitual swearer nor a profane man in any sense; his language was as chaste as a woman's ought to be. His word was his bond. He was an all-round "Scotch Irish gentleman;" but a moralist and an unbeliever, rejecting the inspiration of the Bible; neither did he believe in the Deity of Jesus, nor His atoning blood. He would say, when approached about becoming a Christian, "Who knows that the Bible is inspired? Who knows that Jesus was the Son of God? And who knows that there is a hell, and that there is a future life for man after death?" He always admitted that Jesus was a good man as His history showed, but he regarded the Bible as only a history of past ages, and not God's Word. However, he thought that if there was a Heaven for people (that

were good) after death, he would be entitled to it on the basis of his morality.

My mother was a godly woman, and a Methodist. I know but little of her history, or her people. Her name was Sarah Mills. She was born in Missouri, near Carthage. She died leaving father with five children. The writer was then a little barefoot boy, but the scene I shall never forget. There were three older than I, a brother and two sisters, who have long since left us; and one younger, a sister, who is still living. I well remember that when mother died, Father was away on business, and Mother called us children to her bedside, prayed for us, committed us to a tender heavenly Father, and in triumph went home to God. What a pity when a good mother dies! The family was broken up, and we children were placed in other homes until father married again. My stepmother at that time was a young worldly society woman, but had many good traits of character. But our home was a home without a Bible, without a Christ, without a prayer; and without thanks at the table, except when a minister or some professed Christian might chance to be there, then out of respect the visitor was asked to grace the table. We did not go to Sunday school or church, only incidentally. I cannot remember of ever having any one to ask me to go to Sunday school, or to church, or to give my heart to Christ. We grew up under the influence of skepticism, and in very moderate circumstances, and without many advantages educationally. Many nights I went to sleep with trembling and in fear, wondering what would become of me should I die, or should day never come again. We were never taught to pray that little simple

prayer: "Now I lay me down to sleep," let alone the Lord's Prayer. We were brought up under good home government. Obey at first speaking was a law not to be disregarded, and a strict watch was kept over both boys and girls. We were not allowed to be out at night at all unless under the care of some responsible person. My brother left home early in life, and my two older sisters went to live with other relatives. Soon I thought that the home government was too stringent; and as things were not as congenial for me as I thought they should be, and thinking that the world had better things for me, I was imbued with a spirit of recklessness, and left home in my teens. After my two older sisters were placed with other relatives, they had church and Sunday school privileges, and were both converted, and joined the Methodist Church South; we believe in answer to mother's prayer. The oldest one married, and in two years died in triumph, singing that old hymn:

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

When she had finished the last verse, her snow-white spirit went out to be with God. My next oldest sister and I went farther west (a few hundred miles) with a family with whom she was staying. After we had been in that new country less than two years, she sickened, and in a few days died, singing that old hymn:

"I would not live alway, away from my God;
Away from yon heaven, that blissful abode."

And when she had finished the last verse (I was told) she went home to Heaven to live with Jesus.

A cousin and I were away at the time, and when I returned and found that she had just been buried, it so broke me up and saddened my heart (for she was a lovely woman only twenty-one years of age) another spirit of recklessness seized me. Soon we put a marble on her grave, in a small town of a few thousand people on a western prairie, and I pushed farther west, crossing the plains of Texas and New Mexico, up into Colorado via Pueblo, crossing the Rocky Mountains at the Marshall Pass, stopping at Gunnison, a small town, and there reveled in sin. There is no worse place for a young man than the average mining town. However, mining never had any attraction for me, and hence I did not engage in it. There were no Protestant churches in that section, to speak of; and the Catholic Church I did not care for, hence did not attend any. I formed many sinful habits as young men usually do who have no hope beyond the present, and who run with all kinds of sinners. I am now ashamed of ever sinning, and would not mention it but for the glorifying of the grace of God to save. But I came to the place where I simply did not care where I was, nor what my end might be, if I could keep it from the folks at home. To any young man I would say, "Stay at home, let sin alone, and let sinful companions alone."

I was lost to the family for some time; they thought that I was dead. I had so despaired of life that I had notified my father they need not ever expect to see me; and as they did not hear from me, took me at my word. But after I had reached the "swine pen," like the Prodigal Son

I came to myself, and started to return to the land of my nativity; but I fell into many snares of the devil, and found out to the sorrow of my own soul that "the way of the transgressor is hard." Sin will ruin, blast, blight, and damn the sinner at last if he pursues that course. I was born in a very poor home. Even after my father's second marriage, we lived for years in a log house with only a "side room" and a front porch; and I remember one place where I lived that the kitchen was twenty or more feet from the "big house" and that it had only a dirt floor; we cooked and ate in the same place (kitchen). We had very little to eat, sometimes we had biscuits on Sunday morning, and they were made out of "shorts" (seconds) and were very dark; but we thought they were great. No matter how poor, or humble, "there is no place like home," especially when a fellow is fourteen hundred miles away and in sin and homesick.

My grandfather was one of the early settlers of the county in which we lived, and the prairie was called "McBride Prairie" after him; and the first schoolhouse, built of logs, was called "Mexico Schoolhouse" after the Mexicans that remained there. My first school days were spent in a log schoolhouse. Since I have lived half a century, I have decided that poverty, hard work, with good old-fashioned principles, and strict home government, are not after all a bad heritage for a boy. Often now, in my mind, I go back to the old home place, and take a stroll over the old premises again.

I was always religiously inclined, and admired a minister. I remember that now and then after we had attended church, I would go down into the "cow pasture" and hide away

in a thicket, take the saplings for a congregation, and proceed to take a text, as I thought, and would preach to the saplings, and imagine that I was holding a meeting. But I would not have been caught at it for worlds. My only regret in life is that I did not have a religious training, and the advantages of present day schools and colleges. Father believed in a "Supreme Being" that is all, and my stepmother was worldly; so we were deprived of the advantages of Christian influence. But we do appreciate the good traits of character they possessed. Three of the first family of children are gone on before, and two of six of the last family of children, and the six remaining of the two families of children are all home-makers and are scattered in different states. Both of our mothers are gone, the old home is broken up, and the old buildings replaced by new ones. Father is with us still, but just waiting for the "Boatman" to come and oar him over the river. My stepmother dropped dead, February the 28th, in the experience of holiness, and went to Heaven. She is a trophy of my winning the home for Christ. Glory to God!

II

MY CONVERSION

ONE day while I was in gloom and disappointment over my short career in life, and contemplating the future, it seemed that the world held nothing for me, and that life did not amount to anything anyway. The last glimmering ray of hope was dying upon my pathway, when scenes of the old home came before me once more, and the prayer that Mother prayed for us came ringing back over the sixteen years that had passed since her home-going. Awful conviction seized my soul and clouds of horror settled down upon me; as I looked beneath my feet I saw hell in awful fury ready to receive my soul, and above my head was the broken law of God with the penalty reading, "The soul that sinneth, it shall die." I was condemned to death, for I had sinned. My past was all checkered with many a sin; my future was dark; there seemed to be no hope for a sinner like me. In my sad, sin-sick, despairing condition I promised the Lord that if He would keep me out of hell, I would not sin against Him any more. I cried for mercy. The thought of good feeling did not enter my mind, I was willing to quit the sin business if I never felt any different; it was mercy that I wanted. While I was sin-sick, weary and sore, and ready to die, the Christ of Calvary, once the Man that wore "the seamless garment" passed by, and with outstretched hands said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and I fled to Him for refuge. With no one to instruct me, and not knowing how to give up and trust in Jesus for deliverance, I was impressed with the thought that restitution had to be made, and confessions to those whom I had wronged; yet I do not remember of having heard a sermon on restitution and personal confession in my life. But as a panorama all my past life came before me, and I thought that to do those things would save me. I

believe Mr. Wesley is correct when he says, "These things God writes on truly awakened souls." After having walked through many a burning desert sand of conviction until my feet were well-nigh blistered, and climbing mountains of restitution and confession, and praying by night and by day, coming to the end of all human effort, then it was I realized that "the bed is shorter than that a man can stretch himself on it; and the covering narrower than he can wrap himself in it," and that works would not save one; so I began to beat the bed rail for a mourners' bench, and cry for mercy. I was all alone in my room, but continued to pray until the clock struck twelve, until it struck one, until it struck two, and until it struck three, and I struck bottom and fell over, and cried, "Lord, help me, or I am gone!" In a moment He helped me, and lifted me up, while all alone, yet it seemed that the room was full of heavenly beings. My burden of sin was gone, sorrow had fled, my darkness was turned into light, and when I came to myself I was walking the floor saying, "Glory! Glory! Glory!" It did not occur to me that I was shouting, but when I went to meeting I found out that the people called it shouting; so I never did have to put it on like a garment, or work it up. I was born shouting when I had my second birth. Why should I not give God praise, when only a few moments before I was homeless, friendless, and almost penniless, down and out, a wretch undone: but now a child of the King, an heir of God, and a joint-heir with Jesus Christ, with the promise of a mansion, a robe, and a crown, and a multi-millionaire in grace? I had exchanged a filthy garment of rags and sins for a robe of righteousness; I had exchanged poverty for riches, and had been adopted into the family of God!

Here is what I gave: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Here is what I received: "Love, joy, peace, longsuffering, gentleness, goodness, faith,

meekness, temperance: and against such there is no law." The beauty of it is that the Lord has never accused me of getting the best of the bargain, and He has not wanted to "rue the trade." Glory to God!

He paid the difference, or the debt. The Lord brought me out of a family of unbelievers into a family of believers, out of ignorance and skepticism into a true knowledge of God. In the morning, after I had gone out of my room, I said to the first man I met, "I am saved." I did not know that was what they called testifying, but went to church and told the people that I was saved; they called it testifying, and I have been at it ever since. As I looked out into the new day, it seemed that I was in a new world; from the dew-crowned blade of grass to the giant oak, every blooming flower, the rippling rills, running brooks, and rolling stream, every bird, every rock even, and everything else seemed to be praising God. I had new aspirations, ambitions, desires, a heart-pull in another direction, and felt that I was under new obligations. The feet that once carried me to the race course, dance, saloon, card table, theatre, the show, and every place of worldly amusement, were now taking me to the church, Sunday school, prayer meeting, and the land of immortal day. Since getting into God's pasture lands of grace, it has been good-bye to the devil's stubble fields forever. It was told on me that I shouted until I blistered my hands. Well, I pleaded "guilty," and have not been ashamed of it. For three days I laughed, clapped my hands, cried, and shouted for joy, for I had found "him whom my soul loveth." What a change in my life was wrought when Jesus came into my heart! I could sing:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.

Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace."

Although lost to the family, and to God, I had been found, and had returned to my father's home and to God. Life had changed, and my prospects for life were as bright as the promises of the old Book. The star of hope shone brightly. Glory to Jesus! I got up from that bedside that memorable morning, and for over thirty years have not wanted to go to the saloon, and have forgotten to swear for all this time; I do not try and keep from it, but have lost those words out of my vocabulary. The world has not one thing that is sinful or that does not please God, that I want. Conviction stops sin, and conversion saves from sin. Thank God, that I am still converted!

III.

MY SANCTIFICATION

I HAD heard of holiness a few years before I received the light on the doctrine or knew how to get the experience. A year after my happy conversion, I married. My wife's eldest brother was called a holiness man; but as we did not have much opportunity to associate with him and his wife, who was also sanctified, we never had him explain holiness to us. We who knew those two dear people had to acknowledge that they were the best and most devout people in the whole community where they lived. Once when Mrs. McBride and I were visiting them over a Sabbath, they asked us to go and hear the minister who was reputed to be a holiness man. We enjoyed the sermon very much, but received no definite light; in fact, we were not expecting any. At this time I was a local preacher and, of course being recognized as a minister, naturally thought that the message was for unsaved people. After the service we incidentally told him that we would like to see him in our community sometime. It was a matter of courtesy that we thus spoke to him; but, like all holiness ministers who are pioneers in the work, he did not need a pressing invitation. Some weeks, perhaps two months, passed by, and we had forgotten about him; but he had not forgotten about us. He came the latter part of the week and secured a large schoolhouse in which to hold a meeting, and sent word to everybody to come. Among others, we were invited. Being a special friend of my brother-

in-law, he fully expected to be invited to stay with us. But he only made his headquarters with us, and visited among the people. We went out to hear him and to investigate the doctrine that he was to preach. We shall never forget the people who came to hear this strange preacher, for many thought that he was a strange kind of man if he professed to be sanctified. In the first sermon the Lord showed us that sanctification is a Bible doctrine, and convinced us that it is a Christian experience to be had in this life. This man was a mighty preacher of the Gospel, and he made it so plain that we could not get around it. Wife and I were among the first to go to the altar; we put ourselves on record as seekers for holiness, and of course it spread like fire; but we were determined to have the experience. Our pastor came to see us and to remonstrate with us, and to use every means possible to get us to give up seeking. But all of his efforts with the efforts of some of the officials and many members of the church and the presiding elder, whom they called upon to stop us in our attempts, failed. They were too late; the Holy Ghost had us in hand, and we were in for the experience. Many were seeking and some finding pardon and purity; but we had not been able to plunge in. But we kept going until I had made eighteen trips to the altar, still I failed to receive the Blessing. On the second Sunday of the revival, I had to leave the meeting and go to fill an appointment for my pastor, six miles away. It was just about three miles from my home, as I was riding through a skirt of woodland, that the Lord met me. As truly as He ever met Saul of Tarsus on the way to Damascus, He met me that day. He said to me, "Where are you going?" My

reply was, "To preach the Gospel." Then He said to me, "Have you ever read, 'If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work?' " My reply was, "Lord, that is all that I have heard for ten days; that is Second Timothy 2: 21." He said to me, "Are you going to persist in the ministry without the Divine preparation for service? Sanctification makes you meet for the Master's use, and prepares you for every good work; and you say that you are not sanctified." Oh, what a question! I said, "Lord, I will not make another attempt, nor go another step, unless Thou dost sanctify me." And there and then, on horseback, I said ONE eternal "YES" to all the will of God, never to take it back. Everything seemed to go—pastor, elder, officials, laymen, my relatives who had opposed us in seeking holiness, and as Mrs. McBride had not yet received the experience, she was put on the altar; future prospects and possibilities all went, and I was left in darkness all alone with Christ, to be "crucified with him." In my despair, I said,

> "Drive the nails, nor heed the groans;
> The flesh may writhe and make its moans;
> Let me die, let me die!"

Suddenly something like a bucket of hot water struck me on the head, and went all through me until billows of fire and waves of glory swept over my soul, and burned to my being's extremity; and the Holy Ghost came in and was a "witness also" that the work was done. Thank God, I got in under the Old Constitution! Strange as it may seem, all of this transpired in a few moments, and I reached my appointment on

time, and took for the text: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2: 11.) And I have never ceased to preach holiness. What a time we had that day! God walked in me, and talked through me, and people were amazed, convicted, and made hungry for full salvation. I dismissed the night service, and hurried back to the holiness meeting, which was to run another week. On my arrival the service was on, and the people were all blessed. A "testimony meeting" followed, and I was among the first to testify, telling that the Lord had sanctified me on the way to my appointment that morning. What a demonstration! People laughed, shouted, and cried for joy, and gave me a hearty reception into the ranks of holiness. Mrs. McBride entered into the experience that night; and in a day or two, Rev. S. B. Owens, who was an exhorter in the Methodist Church South, and his noble wife, were sanctified wholly.

The results of our getting into "The Blessing" are still going on. The fire has spread, and thousands in many states have been led into holiness, while thousands of sinners have been saved, and many ministers and workers called into service, a number of whom are on foreign fields, telling the story of the Gospel. Glory to God! Rev. S. B. Owens is in Oklahoma preaching, and is reckoned as one of the best in the state. We are still pressing on toward the City of Light. Our work has taken us into Conference, and into the evangelistic field, and into every state, or through every state, in the United States but two, and we have had a few calls to Ireland; but have not had the chance to go. It was prophesied

by men of good ability, but without holiness, that we would "cool down, and tone down, and that we would give it up in six months; that we would never be known outside of our county." There were many other like prophecies, but they have all failed. Not a thing that was prophesied has ever come to pass, and never will come to pass, for we are more in love with "Second Blessing" holiness than ever. Thank God for that blessed hour when the Holy Ghost came in and put out the "old man!" We shall never cease to praise Him; and when we all get Home at last, we will have all eternity to talk over this wonderful experience and to praise Jesus together. After over twenty-six years, twenty years of this time in the evangelistic field, and after over 350,000 miles' travel by rail, with all that it has meant, the Blessing holds good. Amen!

IV.

MY CALL TO THE MINISTRY

MY natural calling I believe was to be a medical doctor, for back in my boyhood days the physician was the greatest man, to my mind, in the country, excepting the minister; and yet it never dawned upon me to be a minister, for none of our people were ministers except possibly one in a generation. When a boy, growing into youth, I would dream of practicing medicine; it was as real to me as life. Many a night in my dreams have I carried a medicine case all night, and visited sick people, and even now I occasionally dream of practicing medicine. We were too poor for me to go to school away from home; and not having the advantages of higher education at that time, I dismissed from my mind the thought of being a doctor. I had felt a burden for lost souls from the time that I was converted, and while praying for my father that year, I felt a deep desire to do all that I could for others in sin. I joined the Methodist Church South soon after being converted and was frequently asked to lead a prayer meeting, and to lead "grove meetings" during the revival season; and the desire increased to see sinners saved. I would frequently talk on the Scripture, and was blessed in the efforts. And thus I began to feel inward promptings to minister the Word. But as I was always so backward, and could seemingly not think of a thing to say, it was hard to persuade me to do it; but when I did, it was the delight of my heart. The people and the preachers all seemed to

think that I would be a preacher, and the young folks called me the "old man" and the "preacher" because I refused to run with them to worldly gatherings, but stayed at home and read my Bible and prayed. It was at the close of my first year of Christian experience that I was called before the quarterly conference and given license to exhort. This was a surprise to me, for I had not hinted that I wanted any. After some careful thinking and praying and advising with some of the brethren, I felt it was the Lord's will that I accept the license. I exhorted for two years, and at the close of the second year was granted a Local Preachers' License, as this was the law of the church in those days. I did not ask for license, yet it seemed to be the conviction of the church and the quarterly conference brethren that I should advance to that rank. By the inward urge and Divine promptings, and the way my labors were crowned with souls, I concluded that it must be a Divine call, and now after twenty-nine or more years, I am still convinced that I was called of God to minister the Gospel. My soul was always blessed in God's service, and my poor efforts were attended with results. To be a preacher was not in accord with the advice which my own relatives would have given me, for the ministry did not appeal to our people, and there were so few that were ministers as far back as we know anything about them, that they would rather I had been something else, hence I received but little encouragement from any of them in the beginning of my ministerial career. And as I was successful in my pursuit of life, as those who knew me then well know, and being a mighty poor preacher, it looked as though I was, in a way, making a great mistake; and so I remained in the local ranks, and decided there to continue. I did not

know the first law of homiletics, or rhetoric; in fact, did not know anything about how to make a public address; but I just went at it somehow and got blessed in the attempt. Feeling encouraged I would venture again when opportunity afforded. One of the best friends I have today, one of the finest ministers and a born homiletical preacher, and one who used to work with me in the local rank, said to me one Sunday, after I had preached from Genesis to Revelation, and made a seeming failure of it all: "Brother McBride, you do not need to take but one text in the Bible; one text will be sufficient to base all of your sermons on." Being exceedingly anxious to know what the text was so that I would never be at a loss for a text, I asked him what it was. He replied, "Much every way." I asked him where to find it. He told me and I thanked him, and since have never been at a loss to find my text. All I had was just a call; the rest had to be found out, but I am still trying to find out how to best present the Gospel. This reminds me that one of my presiding elders once told another preacher that I was the poorest excuse that he ever saw to try to make a preacher; and he had a right to think it. He said that he would not have said it, if I had not had a long time ahead of me to practice, and he believed that with my unyielding disposition, that as I would do or die, it might be that sometime I could preach a little. I never have felt bad because folks thought I was a poor excuse; it has always been remembered by me that the Lord made the world out of nothing, and that He could make me pass anyway.

All a man needs is a Divine call, good sense, and energy, and the Holy Spirit; with these he can make it through and help souls into the Fountain. I have never had a single

desire to please anyone but God. The messages are not ours, but the Lord's. The Lord has no use for a lazy man, or one who will not work his brains, or who will wait for things to come to him. I believe that because I showed that I was in earnest, and that I wanted to accomplish something for God, the public was willing to exercise patience and bare with all my mistakes and blunders, and thus encourage me. There being a conscious "woe" in my heart if I preached not the "gospel of Christ," I heeded the call, rather than to pursue the course which I would naturally have chosen. My call to the ministry was unexpected. Why the Lord should call me is inexplainable. But He did, and the call has been as clear to me as any call or conviction in life. Whatever the summing up of my efforts and influences result in when the day of rewards shall come, He shall have all the glory through all eternity.

V.

WINNING MY FATHER TO CHRIST

AFTER my happy conversion I felt that my father must be saved, for I had a clear vision of his lost condition; and the Divine love that I had received impelled me to do all within my power to win him and the family, and get them all saved; so I made arrangements to board with them for a year. I took the job by contract, for it was no week's task; it meant a long, hard, difficult undertaking. After I had been home for a short time, saying but little, but reading the Bible continuously, and refusing to run with the world's crowd, and kneeling at my bedside each night in silent prayer, it came to me very forcibly that my efforts were too weak, and that I should undertake to have prayer with the family. It tried my stamina; but one late fall evening as we were all seated around the old-fashioned fireplace, with the hour arriving for all to retire, it came to me to suggest that we have prayer before retiring. Well do I remember how Father looked, and what he said in reply. He said, "If you have prayer, you will have it by yourself; I am going to bed." I felt the weight of his lost soul, and it broke my heart; but I said to my stepmother, who had been an ungodly, dancing woman prior to this, but had since given up that and was religiously inclined: "May we have family prayer?" She gladly consented. It was my first attempt at any religious service, so I was wholly uninformed as to just how to do. I noticed that Father began to pull his boots off, to make good his word to retire, and I was exceedingly anxious to get to praying before he was ready to leave us. It seemed to me to be improper to stop reading, and say, "Let us pray," for it was my opinion that I should

read the whole chapter before praying. I was reading rapidly and he was making rapid progress in preparing to retire. The chapter I was reading had about seventy verses in it, so of course he beat me at my game, and made good his word. This only added to my grief and sorrow as I realized his awful condition. But determined to go on, I said, "Let us pray"; and the rest knelt with me, but the only thing I ever remembered about the prayer was "Amen." Some way the Lord encouraged me to try it again. The next morning it came to me to say grace at the table; but Father never seemed to notice what we were doing, and went on with his meal. I kept this up for over six months, finally praying him out of bed, and off his chair, and eventually into the Fountain. The following August, when the Methodist preacher held a revival in the community, Father was not only willing that all the family should go to the meeting, but gladly went along. One who knows the Lord can tell when the Spirit is working, so I had faith that he was going to get converted in that meeting. The meeting was held under an old-fashioned brush arbor. The Methodist pastor, who did his own preaching, was a great old-time preacher. His name was Angel. He wore a long white beard, and his hair was long and white. He preached with unction and power, and was a forceful speaker. Sometimes while preaching, he looked angelic, for God was with him. Like most of those old Methodist preachers thirty years ago, especially the "circuit riders," he preached on sin, the terrors of the law, judgment, and kindred subjects. One night he preached on Heb. 9: 27, and I shall never forget his outline. It was "Death, Judgment and

Hell." It seemed as though hell were only a breath from the dying sinner; it was terrific. When he had finished, he asked the audience to stand, and said, "While we sing an invitation hymn, if there is a sinner who wants to be saved, come and give us your hand, and God will save you." He outlined the chorus, and said, "Sing it to the tune of 'Come Thou fount of every blessing.' "

"I will arise and go to Jesus,
He will embrace me in His arms;
In the arms of my dear Savior,
Oh, there are ten thousand charms!"

The audience arose. I was standing with the "Amen brethren" and was watching my father, who was still sitting at the foot of an old oak tree. Desiring to see my prayers answered, I thought that I would go and invite him to come to the altar; but as I started the Spirit said, "Wait." So I stopped, and presently Father sprang to his feet, and ran to the altar. He did not stop to shake hands with the preacher, but bowed at the "mourners' bench." No one urged him to pray; he was begging for mercy. He was not telling the Lord how good a moralist he had been, but, like the publican, he was crying, "Lord, be merciful to me, a sinner!" He had not been at the altar long until he was soundly converted, and skepticism was killed; he believed the Bible to be the Word of God, and Jesus to be His Son, and that the Blood atoned for sin. He went home and erected a family altar, and began to return thanks at the table, and ever kept it up until the home was broken up by the home-going of my stepmother. She was beautifully converted, and afterward they both embraced holiness. Father is aged, and for years has been practically blind;

but he is still in "the faith which was once delivered unto the saints." The younger children are all married and gone out for themselves, but the influence that was set in motion by my getting converted still goes on. What a change salvation makes in a home! My Father has never doubted God's Word since he was deeply convicted for the sin of unbelief. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6.

We want to encourage anyone who has loved ones unsaved for whom you are praying. Do not be discouraged; there are no hard cases with God. He will answer prayer and save the sinner if we get deeply in earnest and then refuse to take "NO" for an answer. The Lord helped me to win my father and the family for Christianity, and He will do the same for you if you take the case by the job, and refuse to give up. He can change a skeptic into a believer, as He did in the case of my father. He can change a prayerless home into a home of prayer. He can banish darkness and bring light and sunshine instead. He can make the Bible the chief of books in the home; old yellow-back novels and other trashy literature will go into the fire; instead of "jigs and jazz" and worldly singing, there will be such songs as "Jesus, Lover of My Soul;" "Rock of Ages, Cleft for Me;" and "Jesus Is All the World to Me." Peace will dominate the home, and fuming and fussing will go out. Winning my father and home for Christ was a big undertaking for a poor young Christian, but thank God, I did it, and you can win your loved ones, too. I have always been glad, and so will you be if you win out. Pray, believe, and obey, and the victory is sure.

VI.

THE POSSIBILITY OF KNOWING GOD

"AND thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." 1st Chron. 28: 9.

The Psalmist David lived a thousand years before the advent of our Lord. He walked with God from the days that he minded his father's flocks on the hills of Palestine. He became the "sweet singer in Israel," and won the immortal name, "The man after God's own heart." In all my study of the Bible I find that in all his long life as a Christian and as King of Israel, he sinned only once against God deliberately; which is a record that but few men have sustained in all the annals of the Christian religion. We must take into consideration, too, that David lived in a dispensation very inferior to ours. He lived under law; we live under grace. He lived in the twilight; we live in the full-orbed day. He lived under the administration of the law; we live under the administration of the Holy Spirit. No man was better acquainted with Israel than was David. He knew the greatest trouble with Israel had always been a bent to backsliding, or a tendency to drift from God and go back into sin and idolatry; and he knew that if Solomon did not know and worship the God of his father, he would drift from Him and take Israel with him; so this Scripture is David's last charge before his departure. It is passingly strange how the people would go away from God after He so wonderfully dealt with them; but this David well knew, and he was more

concerned about the cause of God than he was about his own life, or the life of his loved ones. The great need of this present age is for more men like David. We believe that this text is in order today and should be stressed from every platform in every land where the Gospel is preached. The great danger of the Church today is not wilful sin and open transgression of God's law, but it is the unconscious drift from the "old landmarks which our fathers set;" and if the leaders do not know God, they will lead the people into sin. We need to get back to the religion of our fathers. I am a believer in education, refinement, and culture, and the onward march of the world's progress, and might be counted up-to-date on that score; but when it comes to religion I believe in an eternal, knowable, heart-feelable, enjoyable and shoutable religion; and if one wants to call that fogyism, then list me with the fogies.

The text says, "Know thou the God of thy father." To the writer's mind one of the greatest thoughts that ever dawned upon him is the thought of the possibility of knowing God; that is, coming in vital touch with the great God of the universe, and acquainting one's self with Him as we acquaint ourselves with any individual in this world; yet it is possible. We hold that God can become more real and intimate with the soul-life than we can one with another in this physical life. Individuals may deceive us, but God never deceives a soul. There is a vast difference between knowing of, or about God, and knowing God. We are not urged to know of, or about God, but to know Him. The Lord has given us five senses in our physical body, by which we can acquaint ourselves with the things of the physical world; they are:

The senses of hearing, sight, smell, taste and touch. By these we are to differentiate between things that are physical: We hear, we see, we smell, we taste, we feel (touch). God has endowed the soul with five senses by which it may acquaint itself with Him. The soul is so constituted that it can know God, and fellowship, commune, and associate itself with Him; it has the faculty of hearing, seeing, smelling, tasting, and touching or feeling.

Jesus came to give hearing to the deaf, and this He did and this He does for everyone who has sufficient faith; but He also came to give hearing to the deaf soul, and this He does. "Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55: 2, 3. Again, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." St. Paul says, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Thank God that He can make the deaf soul to hear the voice of its God! Jesus says, "My sheep hear my voice." Glory to God, we can hear the faintest whisper of His voice, saying, "Fear not, it is I."

Jesus opens the soul's eyes. This is a far greater miracle than opening blind Bartimeus' eyes; for we are made to see things that are unseen to mortal eyes. We are made to see things that are Divine; we can see God; yes, see Him in nature, though nature is not God, but God puts on nature like a cloak and reveals Himself to us; and when it is old He will fold it as a vesture and lay it aside. We can see

Him in the rippling rill, in the running brook, in the rolling river, in the placid deep, in the waving grass, in the blooming flower, in the giant oak, in the majestic mountains, in the far-stretching plains, and in the valleys; yea, we can see Him in the zodiac: "The heavens declare the glory of God; and the firmament showeth his handywork." "Blessed are the pure in heart: for they shall see God." We can see Him in health, in affliction, in death; yea, everywhere, in everything we can see God's good hand. Whether rich or poor, lettered or unlettered, regardless of nationality, we can see God in His dealings with the soul. He shines in the heavens, laughs in the waters, smiles in the dewdrop, and rides on the wings of the wind. He makes the clouds His chariot, and drives the lightning for steeds; He utters His voice in the thunders, and weaves the rainbow into a scarf and throws it upon the shoulders of the dying storm. Glory to God, we can see the manifestations of Him everywhere! He clothes the lily of the valley with whiteness, and tints the rose on its thorny stem.

God has given to the soul the sense of smell. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savor." Eph. 5: 1, 2. As the priest of old could smell the incense that went up from the altar of sacrifice and holy worship, the fragrance from the garden of God, and the aroma from His presence, so can the soul smell the incense that goes up from the altar of Christ in holy worship, and the breath of God as the wind from the garden of spices.

The soul has the sense of taste. Just as we differentiate between edibles by our physical taste, so can we differen-

tiate between the world and the Christ religion. Thank God, we have a sense of taste! The Psalmist says, "O taste and see that the Lord is good." He also says that he could taste the Word of God. He declares it is "sweeter also than honey and the honeycomb." St. Peter says, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." Thank God! Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

The soul can come into vital touch with God, and it gives one a feeling that is always very enjoyable; but feeling is not the thermometer to register one's spiritual standing with the Lord, and it will not do to depend upon feeling. Feelings are very fine if one feels good, and one always does under the touch of the Divine hand; but people can and do have as good an experience when they feel bad as when they feel good, if they have not committed any wrong. In fact sorrowful times or even melancholy experiences bring us to reflection and to prayer, and drive us closer to God; yet we believe in a religion that now and then produces some ecstasy and rejoicing in the Spirit. I can remember the profound impression made upon me when a boy, when the saints would sing that hymn much used in those days, and shake hands and shout for joy:

"'Tis the old-time religion,
'Tis the old-time religion,
'Tis the old-time religion,
And it's good enough for me.

"Makes me happy soul and body,
Makes me happy soul and body,
Makes me happy soul and body,
And it's good enough for me."

While feeling is not religion, yet where there is much old-fashioned religion there are some feelings that are very enjoyable. Let us not go to the extreme either way; there is a happy medium. We maintain that we can feel God, whether we can make it clear to the reader or not.

"Know thou the God of thy father."

First, we can know God in the pardon and forgiveness of our actual sins; we need not be at sea about it. If one can have salvation and not know it, from the basis of all sound reasoning, he can lose it and not know it; and so one does not know where he is any time. But bless God, you can be saved, or forgiven, and know it; and should you be so unfortunate as to lose salvation (which is possible) you can get it again. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1st John 3: 14. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." St. John 17: 3. "Ye know him; for he dwelleth with you." St. John 14: 17. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. Thank God, we can have the Spirit's witness that we are forgiven, which is the highest and best evidence in the world. Glory to God, we can know Him! "Hereby know ye the Spirit of God." 1st John 4: 2. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1st John 4: 6. "And we have seen and do testify that the Father sent the Son to be the Savior of the world." 1st John 4: 14. "And hereby we do know that we know

him, if we keep his commandments." 1st John 2: 3. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6: 3. We could pile Scripture on top of Scripture until it would become a Bible's "Pikes Peak," but we think that what we have given is sufficient to prove that the soul can know God in saving grace. If one has ever been forgiven, he can never forget the time and place where the experience came into his life. We say that it is one of the unforgetable things that occurs in human experience.

"'Twas a Heaven below
My Redeemer to know,
And the angels could do nothing more
Than to fall at His feet,
And the story repeat,
And the Lover of sinners adore."

Second, we can know God in the cleansing from all sin. This is just as clear and as definite an experience as that of sins forgiven. We confess our sins, and if we receive pardon by faith, He forgives. But we consecrate, walk in light, and by faith in the same Blood are cleansed from all sin. There is no reason for anyone to be in doubt as to his experience of sanctification, for we may have a Divine attestation to it. "For by one offering he hath perfected for ever them that are sanctified, whereof the Holy Ghost also is a witness unto us." Heb. 10: 14, 15. St. Paul says, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." And St. Peter says of the Gentiles, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as

he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15: 8, 9. Thank God, one can know that he is pure and clean through the blood of Christ! The prophet of old says, "The people that do know their God shall be strong, and do exploits." The ordeal of obtaining a pure heart marks an epoch in one's life that he can never forget. But, thank God, one will always be glad that he has gone through the ordeal of getting the "old man" crucified, and received the experience where he walks in newness of life with Christ." St. Paul says again, "Put off . . . the old man . . . and put on the new man, which after God is created in righteousness and true holiness." You can see that it is an instantaneous transaction. It is "put off" and "put on," which within itself proves that the work can be done in an instant. I can never forget the time when I entered into this wonderful experience. I was some little time coming up to the point of a perfect willingness to say "Yes," and be willing for God to sanctify me; but after I reached that point, the Lord did it in a lightning's flash. Though a little more than a quarter of a century has gone by, I remember it as distinctly as if it had been only this forenoon. I once heard old Mother Baker, who lived in Berkeley, California, say in testimony that she had forgotten the year in which she was born, and did not know for sure whether she was a hundred and one, or a hundred and two years old, and that sometimes she did not remember her son-in-law's name, or remember her old neighbors of many years. But one thing she had not forgotten, and that was the epochs in her Christian life. She said, "Children, the Lord wonderfully saved my soul eighty-five years ago, and a little later sanctified me wholly. He

has not gone back on me in a hundred years, and I do not think that He will forsake me the rest of the journey, nor turn me over to the devil; but if He should, I refuse to be the devil's." What a nugget of gold! When one cannot remember things of time and sense, thank God, he can ring the bells of full salvation clearly. Reader, if there is a doubt in your mind as to your pardon or purity, settle it at once; for the Lord will not let us be at sea on the most important thing in life. It is highly important that we be ready for any emergency. If Jesus tarries beyond our day, and life should be granted for fourscore years or more, holiness is the best preparation for life with its labors, and the only safe thing when we must quit the walks of men. You can know Jesus as your Savior, Sanctifier, Keeper, glorious Lord, and coming King. Do you know Him now? Job said, "I know that my redeemer liveth." And St. Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be my people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8: 10, 11. Let us heed the exhortation of David, "Know thou the God of thy father."

VII.

CROSSING THE DEAD LINE

THAT one can resist the Spirit and grieve Him away and be doomed and damned while yet living, is a Bible teaching, and has been the fate of some down through the centuries. "He, that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29: 1. "Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6. I relate here some incidents that have come in our own work in the last twenty-five years. These are only a few out of many. Just after I had finished my first year's work as a conference preacher, and had been returned to our circuit, we visited our old home and relatives, as the conference was held near where Mrs. McBride and I were reared. A Baptist meeting had been in progress for two weeks, and great conviction was on many who had not yielded. I had known the minister from childhood; and as the people all knew me, I was asked to bring the closing message of the meeting. I reluctantly consented. Remembering that "a prophet is not without honor, but in his own country, and among his own kin," I was the more reluctant, but thought that if I did my best it would please the Lord, and so undertook it. The meeting was held under a brush-arbor, and as it was well announced the crowd was large. I cannot recall my text; but a pall settled down over the audience, and conviction was tremendous. About twenty souls had come to the altar when I noticed a young man whom I had known all my life, standing against a large post. He was pale with conviction and

trembling like an aspen leaf in an autumn breeze. I felt impelled to go and ask him to come to the altar. Walking down the aisle to him, and taking him by the hand, I said, "Willie, come to the altar and give your heart to God." He was trembling and said, "Not tonight." But I insisted, but he strengthened his resistance, saying, "Not tonight, Ben." I replied, "But, Willie, this might be your last chance! You may be dead and in eternity in a month!" He looked at me sternly, and said, "Now, Ben, do not try to scare me, I am only twenty-four years old, weigh two hundred, am in good health; and do not think that you can scare me." I replied, "I am not trying to scare you," and with tear bedimmed eyes I returned to the altar, and he was left alone. After quite a few were saved at the altar, the meeting closed. Having taken the management of some business to make some settlements with some parties entangled with a mercantile company, with which I had some relation before I went into the ministry, and being asked to go to Oklahoma and make a settlement for the company, which they had not been able to accomplish, I took Mrs. McBride and went to Durant. We were gone just about a month, and returned to see our people before going to our work on the circuit. When we returned, we met a lady who had been a neighbor to Willie. After we greeted each other, it came into my mind to ask how everybody was. She said, "All have been well except Willie; he died." It almost unnerved me, and of course we wanted to know if he got saved. Then the lady told the sad story of his death. She said, "Ben, I never want to see another unsaved soul die. He was sick only a few days; and as death approached, he realized that he must die. His wife and two

babies and his father and mother and some friends were standing around the bed, and he said to all, 'This house is full of devils. Do you not hear the rattling of the chains? They have come to bind my soul and take it to hell. I cannot afford to die!' Fighting for his life, tossing back and forth with a look of despair on his face, in awful agony, he cried, 'I cannot afford to die!' Making the last death struggle, he clutched the board of his bed and died in indescribable torment." Some years after, we related this incident in another state, in a city church; and a man took me home with him and told me the story over, as he was there when Willie died. He said that he asked God not to let him witness the death of another sinner. I asked him if they prayed. He said, "No; no one could pray, it seemed futile to try." How we loved Willie! He was a good, congenial young man, but resisted the Spirit and crossed the dead line.

Some years ago while engaged in a camp meeting in the state of O———, one night I gave a message of warning, and showed what sin would do for people here, and how it would result in eternal death to the soul. The Holy Ghost pervaded the very atmosphere, and a solemnity like a fearful pall came over the people, while we were calling penitents and many came to the altar. I felt led to make what I call a "death call;" all bowed their heads in judgment silence to let the Spirit speak to every heart, and then all were to act as if it were the last chance. Only a few more came. I paused a moment to get the mind of the Spirit, and He said to me, "Step out there on the altar bench and tell the people that there is someone here who will be dead and in eternity before another service is held under the taber-

nacle." There was in the audience a practicing physician, standing down the aisle a little way. He turned pale and looked so convicted that two Christian ladies who were acquainted with him noticed it, and went to him and tried to get him to go to the altar and get right with God. He said to them, "If I were to try to get right, it would cost me all I possess and I would be a pauper tomorrow, and there are things that I cannot make right; I will not go." They insisted; but he absolutely refused to obey the Spirit, and left the service. The meeting closed and all retired, but there was much talk amongst the people about my awful statement, and many conjectures as to what effect it would have on the camp meeting if my prophecy did not come true. This is only one of a very few times in all my life, as a Christian, that I was led to make such a positive statement with reference to a soul, and I said it in tears, and gave the warning. I well knew that it would invite criticism and censure, but I had to obey the Lord. All I could say, was that I knew the Spirit had led me to say it, and though I am far from making such statements ordinarily, yet I have to mind the Lord when I am sure it is of Him. The next morning I was called from the table to the telephone, about eight o'clock. When I asked what was wanted, I was informed that the physician who refused to give his heart to God in that service was dead, and that his soul had gone to meet its God. He went home from that service and, after putting his horse and buggy away, he retired to his room in the hotel where he stayed. He closed his door and locked it, threw himself across the bed and shot himself. When he did not respond to a caller, the proprietor of the

hotel broke the door open, to find him cold in death. At the eleven o'clock service the next morning, before I took my text I was requested to announce the funeral of this man. He had crossed the dead line and was in eternity before another service was held under the tabernacle, as had been prophesied. Rev. Joseph E. Bates, who was leading the singing in the camp meeting, and who is still living, remembers it. It does not pay to trifle with God.

I shall never forget one time when I was engaged in a meeting in the State of M———, where the Lord was working mightily. Unusual conviction was on the people, and destinies were being fixed for Heaven or hell, as the case is where the Gospel of power is preached and the Spirit has a clean channel through which to work. The Word of God is a savor of life unto life, or of death unto death. Choices must be made that determine weal or woe. I want to speak of three souls who crossed the dead line in this meeting.

One night when there was tremendous conviction on, a man came and gave me his hand. He was so convicted that I felt he must not go back to his seat, but stay and seek the Lord. He did not want to stay, and I did my best to persuade him to give his heart to God, saying, "My dear Sir, it may be your last chance." He trembled from head to foot, but would not surrender. Before I got out of the community, he sickened one morning at eleven o'clock, and died in awful agony at eleven o'clock that night, a lost soul. When friends tried to get him to look to God for mercy, he said, "The other night when I refused to surrender in Brother McBride's meeting, the Spirit left me and I am lost forever;"

and in a few moments his soul went to its eternity of night. The Lord saith, "My spirit shall not always strive with man."

One night a young man by the name of A———, came to the altar. He had been there a few nights seeking, but this time he refused to kneel with us. He was under deep conviction as was evident to all who saw him. His father and mother were very elderly people and deeply concerned about his soul. One stood on either side of him, each trying to persuade him to kneel; but he stouted it out and returned to his seat. He was a single man and took great interest in his parents. He was a conductor on a through freight that ran from P——— to St. L———. He would always take siding for the through passengers to pass his train; if all were on time, he took siding in his home town. While he was waiting for the trains he would run just a few rods from the track to his old home, and chat with his father, mother, and others who might chance to be there. Shortly after the meeting closed he was making his run, and as usual he side-tracked his train, for the passenger to go by, and went over and had a talk with his parents. He had a habit of getting out of the caboose window and walking up the train, waving his lantern, a good-night to father, mother, and neighbors, when signaling his engineer to pull on the main line. This he was doing the night we are speaking of. His parents and others were watching him wave good-night, when suddenly his light disappeared. A fear that something had surely happened, seized those who were watching, as railroad lights seldom ever go out so suddenly. People went from their homes over to the tracks, with lanterns in hand, to see

if anything had happened to A———. It was found that he had missed his step and fallen between heavily loaded box cars, and the wheels had run over his body and had killed him instantly. His aged parents, seeing that the people were gathering and were not dispersing, feared it might be that their boy was hurt or killed, and proceeded to go slowly (as his father was very feeble) to the scene. When they got there and saw that A——— was killed, it was more than they could bear; they cried, saying, "My God, how can we ever stand it." The grief was unbearable, especially for his father. He swooned away saying, "If A——— had! If A——— had! If A——— had! If A——— had got saved, we might have stood it." He lived a year or two after that, but never fully recovered from the awful shock. At times he would say, "If A——— had! Oh, if A——— had!" These people were good friends of mine and remained so until their death, and the relatives who are still living are good friends of mine. I relate this sad true story to show the reader that it is possible for one to cross the dead line; but hope that the Lord may use it to get others to take warning and not run the risk of losing their souls by saying "No" to the Spirit, or by deferring salvation until tomorrow. The dead line may be right before you; one step may take you over. Heed the warning, and make sure your salvation today!

In this same meeting many souls had been saved and sanctified wholly, and there was great opposition created against holiness. The wife of the richest man in this little town became indignant against holiness, because quite a few of her best friends had embraced the experience. Her husband

also was bitter, and had gone to the extreme, inviting people to let them alone, and telling those whom they once counted as their best friends that they did not want any old sanctified folks to come to their place, and that they should stay away. As the weeks passed by, they became more bitter and bold in their opposition. We knew them very well as we had gotten acquainted with them when we first went to the town, two years before. I got this story from a friend of theirs who lived near them. He said, "One morning the lady was sweeping the front porch of her beautiful home. She was fighting holiness, and saying bitter things against the work that was going on in the place (holiness work) to one of her neighbors who was there, when suddenly she dropped the broom, and fell to the floor. The visitor screamed and alarmed the neighbors and then ran to the 'phone and called the husband from his place of business. The friends gathered quickly, and Mr. G——— came running to his home to find his wife cold in death. "Whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 32. I know personally, that this woman and her husband both had said many things in contempt about the Holy Ghost. She crossed the dead line and was destroyed suddenly, and that without remedy; and the last we heard of him he was still fighting holiness. We are aware that mercy endures a long time; but we also know that mercy ceases and that one can cross the dead line, if he continues to resist the Spirit's pleading. Dear reader, if you are not saved or sanctified, if you are not a Christian, flee to Jesus now.

In the month of August, 1918, in the State of K———, we were in a camp meeting where great crowds were gathering, and the Lord was working marvelously in our midst, and many souls were finding Christ in pardon and sanctification. One night I was preaching to two thousand people on the horrors of a lost soul, and I became so lost in my message that I ran down through the audience, and looked back, describing a soul lost in hell being chased by demons through the dark domain. I was crying, "Lost! Lost! Lost!" There was a stillness over the people, and some were running to the altar. A man about fifty-five years old, with his hair all streaked with gray, who had been a church member for thirty years, but had never been converted, was sitting on the end of a seat; and as I passed him, the Spirit said to him, "That is your photograph in eternity if you do not go to the altar and get saved." He ran trembling with fear and fell at the altar and wept and prayed until 11 o'clock; but he did not get through, and left for his home five miles away. Conviction deepened and instead of retiring to sleep, he prayed all night, and about 5 o'clock in the morning was gloriously converted. Rev. A. S. Clark, of Winfield, Kansas, was leading the singing, and he and I were in the preachers' cottage preparing to go to breakfast, when this man came riding at good speed on his mule, up to the camp ground. Alighting, he ran into our cottage, and shouted, "Thank God, I am saved and I came over here to have a praise service with you!" We all had a great time that morning. After breakfast, Mr. H———, returned to his home and brought his wife, daughter, and son to the camp meeting on Saturday. They were all unsaved. The daughter was about eighteen and the son about twenty-one. He seated

them on the third seat back in the audience. Great streams of salvation were flowing, and conviction was tense. After I had delivered the morning message, he went to his family and invited them to the altar to get saved. Others who were deeply interested in them went also and invited them. The mother and the daughter yielded to the Spirit, went to the altar, and were beautifully converted; but the son, pale with conviction, would not yield. At the night service he was urged to yield by his loved ones and friends, but he stubbornly refused. On Sunday the mother and the daughter were sanctified wholly. That night the camp meeting closed with a great sweep of victory.

In October, following, the influenza struck the country, sweeping millions into eternity on short notice. When the camp meeting in 1919 came on in August, we returned to the camp for our fifth time. Mrs. McBride was with me this time and well remembers the story told by Brother H———; besides there are many others who know the sad story. On the first Sunday morning of the camp meeting, in the love feast or testimony meeting, Brother H——— arose and said, "Friends, I was wonderfully converted here at the camp meeting last summer, and I have not knowingly sinned this year, although I am not sanctified. I have had a "heap" of trouble this year. Last October the influenza struck my home, and my wife was taken with it and in forty-eight hours she was dying. I stood by her bedside, and just before she died, she said, 'Papa, I want to thank you for taking me to the old C——— camp meeting last August where I got saved and sanctified. Now I am going to Heaven, and I am so happy;' and she died. In another day or two the influenza seized my daughter, and in forty-

eight hours she asked someone to call me to her bedside. I went to her. She said, 'Papa, I am dying, and going to Heaven, and I wanted to thank you before going for taking me to the camp meeting so I could get saved and sanctified;' and she died in glorious triumph." Then he stopped a moment, and sobbed like a child of seven summers; then in sobs finished the story. He said, "I hate to say it, but my neighbors all know it. My son was suddenly seized with the influenza, and in another forty-eight hours died without hope. He had no testimony, and died without God as far as we know. I cannot help it," he said between sobs, "I have done my best. But," he said, "I am so thankful for this old camp ground, and I am going to get sanctified." He was beautifully sanctified that day, and the Comforter came in to comfort him in his sorrow. This young man could have been saved, for his mother and sister sat by his side and the same Spirit dealt with all alike; but they yielded, went to the altar, and are in Heaven; he refused, crossed the dead line, and lost his soul.

Several years ago, while engaged in a camp meeting in the South, we had some wonderful times of salvation, and great crowds came to hear the Gospel. I can see them now as they came in automobiles, mule wagons, ox wagons, buggies, on foot, and on horseback, through the woods and over the red hills, and through white sands to the big shingle tabernacle. Praying could be heard out in the woods and shouts under the tabernacle, and the Lord walked over the camp ground to smite sin heavily. I shall never forget this meeting if I should live a thousand years; in fact, I will remember it in eternity. One night toward the close of the camp meeting, I preached from these words, "The end of

the age is at hand." Rev. 22: 10. At the conclusion, I was describing the clock of the soul's probation, comparing it with the clock of probation of time, or this age. I said that just as the clock hands of time's probation in this age reach their highest number and the eve of eternity sets in, and this probationary age is forever closed; so when the hands of your soul's clock of probation reach their highest number, the death knell will be struck, and the eve of your eternity will set in. It was one of those times when God pulls an extra train of salvation through, and gives folks an extraordinary chance to board the train for Heaven; a time when it means much not to take advantage of the opportunity. As I closed the sermon, I took out my watch and as my eyes fell on the hands, it was just five minutes past nine o'clock, I felt led to say, "There may be some soul here tonight, the hands on the clock of whose soul's probation may have reached eleven fifty-nine, and this may be the last chance for you; and if you say 'NO' to the Spirit, you may hear my voice in hell's dark night a million years from now, if it could be measured by time's measurement, saying, 'Five minutes past nine, and I am lost! Five minutes past nine, and I am lost!'" I repeated this sentence several times; it seemed that I could not get past it. Many came to the altar, and there was such praying as one seldom hears, and some were getting through. Suddenly a lady sprang to her feet and came running down the aisle towards the altar, screaming and wringing her hands, saying, "FIVE MINUTES PAST NINE, AND I AM LOST." At every step she paused a moment, and ran around the platform, and down the other aisle, and back to the altar crying, "FIVE MINUTES PAST NINE, AND I AM LOST!"

She then stopped long enough to tell her story. She said, "When you were making the call and said that some one might hear your voice in eternity a million years from now, saying, 'Five minutes past nine, and I am lost,' the Spirit said to me, 'Now is your time.' But I refused. And the Spirit persuaded, saying, 'Now is your chance.' I said, 'I will not go tonight,' and the Spirit left me and I am lost!" She ran out into the darkness, crying, "Five minutes past nine, and I am lost! Five minutes past nine, and I am lost!" The last time I heard her, she said in a voice that was dying in the distance, "Five minutes past nine, and I am lost!" Years have come and gone, and I have not heard from her, nor do I expect to see her until we meet at the Judgment bar of God. But no doubt, she crossed the dead line that night when she would not obey the Spirit.

We were in a meeting in Providence, R. I., in the year 1920, the last of January and the first part of February, and God was in our services in great power to convict, convert, and sanctify. All was seemingly going well until the second Friday night when final decisions were to be made. The altar was being lined when the janitor of the church, who was backslidden under awful conviction, was arrested by the Spirit. We had formed his acquaintance and had been praying for his return to God, and also a large number of saints had been praying. The song evangelist, who had known him for many years and who wanted to see him return to Christ, left the platform and invited him forward. His friend insisted, but the man refused to come. The pastor of the church, Rev. D———, who is one of my good friends, and was a good friend of the janitor at that time, and would have given anything to see him get back to God,

went and labored with him, too. I did not see either of them go to him and, feeling impelled to go and invite him, I went to him; and putting my arm around his neck and pulling him to my heart, I said, "Brother K———, I love you, but the Lord loves you more than I. Brother K——— I want to see you saved, but the Lord wants to see you saved more than I. Come to the altar and surrender." He thanked me for my interest, but told me that he would not go then. I insisted, but seeing that he was becoming indignant, I said, "I will pray for you." I started back to the altar, and he started toward the door. Brother D——— overtook him, and said to him, "Do not leave the house, you may never be here again." He looked at Brother D——— defiantly, and said, "Sir, I will take the chance." He was seemingly in the best of health, comparatively young, and stalwart, a good man without salvation. He took pneumonia influenza before morning, and at nine o'clock Saturday morning was hurried away to the hospital. On Sunday the pastor of the church received a 'phone message that he was on the "danger list," and asked that we pray for him. Monday he was growing worse; and on Tuesday afternoon, on our way to the service, Brother D——— and I went to the hospital to see him. He was in such a state of mind that we could not talk to him with any degree of satisfaction. When we tried to talk to him about Jesus or salvation, it so distressed him that the nurse refused to let us say very much, or to pray for him; in fact we had no spirit to pray a prayer of faith for him; it was too dark. His suffering was indescribable. How sad it made us both! As we left, we said one to the other, "God save us from seeing anyone

die without hope in Jesus." At 9 o'clock that night, his soul crossed the line of worlds, and went into the presence of God, unprepared. In the meantime, one of his little children had died, and we had a double funeral in the home of his parents. I assisted Brother D——— by preaching the funeral sermon; but by request, in order not to add any more grief to the already grief-stricken wife, father, mother, relatives and friends, we did not refer to the deceased. We preached the Gospel, and tried to persuade the living to prepare for death. This is one of the most unpleasant tasks that I have ever had to perform as a minister, and I trust that I shall not have to preach the funeral of another lost soul! Poor soul, he took the chance, gambled with death, lost the game, and crossed the dead line! We have seen enough of like incidents in the past twenty years to make a large book if they were recorded. If you are unsaved remember, dear soul, that every step you take, and every time you say "NO" to mercy's call, you are approaching the DEAD LINE!

VIII.

RECEIVING MY PAY

TO make the world believe that one can invest in something that will pay greater dividends than oil stock, mining stock or bonds, is a hard task; yet, there is an investment that is safer, and will pay more, and is more satisfactory than gold certificates. Over a quarter of a century ago, the writer made such an investment against the judgment of his best worldly friends. I invested my all in the ministry, and ever since I have been receiving my pay, and am expecting dividends throughout all eternity. Taking a retrospect of my labors for these years, I will show the reader how I am receiving pay that is more than satisfactory. Sixteen years ago, while I was engaged in the city of St. L———, one day a gentleman came to me and asked me if I would go across the city to see a man who was not able to get to the services, being so badly afflicted that he was confined to a wheel chair and had been for some years. The gentleman said, "He is a Christian and wants to learn about holiness or sanctification; at times he feels dejected and almost despairs of life when things are gloomy." I replied that I would be delighted to go. The afflicted man was a member of the church; and when it was convenient his pastor visited him, but never gave him very much religious instruction, or comfort. We found him a hungry soul, and earnest in his efforts to get to Heaven. By his request we took an hour and carefully explained holiness to him. We tried to make

it so simple that he could grasp it. He received the message gladly; he had not heard the story of heart-cleansing before. We told him that not only would Jesus cleanse him from all sin, but that the Comforter would come and abide, and He would be with him all the day long—be his Keeper night and day. The story of full salvation is the most wonderful, most beautiful, and the most charming story that was ever told. It was like good news from another country to him. When we asked him if he would like to have such an experience, he said, "I certainly would, if it is for me." We assured him that it was, and knelt right there in the sun, on the street, and sent a prayer up to God to sanctify and to cleanse him from all sin, for we had explained carefully, Romans 12: 1, 2. I noticed that he used tobacco, and told him that the Holy Ghost would not abide in a filthy house and that He could cleanse the body as well as the soul if we would give up our filthy habits. He understood of course that tobacco was filthy, although we did not say "tobacco." The Holy Ghost is the one to apply truth. He prayed earnestly, and said "Yes" to all the will of God, and suddenly the Spirit came in and sanctified him, and we both laughed and cried and shouted for joy. The writer felt as if he had been sanctified over. What a happy soul he was! Like a sunburst, light flooded his soul, the Blood had cleansed, and the Comforter had come. We felt like singing, "The Comforter Has Come." We left him rejoicing in his new-found grace, and went our way. Fourteen years passed by, and I went back to the same city to hold a tabernacle meeting. One day after service a man came to me and asked me if I knew him. In a moment I recognized him as the man who invited me to go and see the afflicted man in the wheel

chair, when I was there before. He said to me, "I have a beautiful story to tell you." He said that if I had not done anything but get that man sanctified, it was worth a life's work. He said that the man lived seven years, and was one of the sunniest souls he had ever known. He never used tobacco, and his life was an inspiration to all who knew him. Once in a while he would be taken to service, or the saints would hold one with him; and his testimony was a benediction to all. It was one day in November while he was sitting in his chair that he said an angel came and told him that on the coming Easter day, when the flowers were in full bloom and the birds were singing, and all was lovely, the Lord was going to swing the chariot low and take him to Heaven. He often mentioned it to others, but most people thought that he had dreamed, and that it was only a dream. But on Easter day, when they had all forgotten it, while the sun was shining brightly, the flowers were in full bloom, and the birds were singing, about three o'clock in the afternoon, the Lord swung the chariot low, and he stepped in and wheeled away to the skies. And when his body was left breathless, it came to the folks that that was his "Home-going day." He has gone to the Home of the good, and I am still receiving my pay. Glory to God! There is something that is worth more than gold bond certificates and oil wells. Then when all things in this world shall have been burned up for a billion years, if it could be measured by time's measurement, we will be receiving dividends. It pays here, and gives dividends in ETERNITY.

A few years ago, worn and tired from a long siege of months of constant battle, I closed a meeting in the beautiful little town of Richland, Washington, on the charming old

Columbia River just above Pasco. The meeting was held in an Evangelical Church. I was invited by our old friend and brother in Christ, Rev. E. F. Taylor and family, of Ridgefield, Washington, to visit them for a week after the meeting closed, which invitation I gladly accepted. When I arrived in the afternoon, Brother Taylor met me, and said to me, "It is five miles out to my place, and we have a service announced for you at the schoolhouse tonight, and we will have to be off." The schoolhouse would not seat more than seventy-five people; but was almost full that night, for Brother Taylor had organized a Sunday school, and had been preaching to them once or twice a month. The people had great confidence in the Taylor family, for all of them were devout Christians. The seed had been sown, and it was time to reap. At the first service souls sought the Lord, and salvation began to flow. Men and women were seeking and finding, and we were all rejoicing in the Spirit. There was an old gentleman in the community, who lived only a short distance from the meeting, who was unsaved, and who had not been to an altar in his life. His godly wife had died a year prior to my going there, and she had asked him to meet her in Heaven. He heard that I was a "Scotch Irishman," and as he was of the same nationality, he thought he would like to come and hear me. My text that night was Matt. 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I emphasized the "all" of the text, and "rest" from the load of sin. When I gave the altar call, "Grandpa" McGrotty came to the altar and prayed most earnestly, but did not get through. The next night he came to the altar, and while he did not

find "rest" while there, he became so desperate in the matter that he went home and prayed a great portion of the night. He found pardon of all his sins, and wept for joy. His son-in-law and daughter had been saved at the first service, and his son Bob with whom he was staying, was saved later, and there was great joy in the family. Quite a number were seeking and finding God in pardon, and the new converts were going "on unto perfection," and great joy was in the whole community. You may imagine how much I rested on that vacation.

Brother Taylor had arranged for a prayer meeting in a lovely home that stood on the bank of the famous Louis River, for the afternoon on Sunday, and he told the folks that the preacher would lead the meeting. It was just a good walk from where I was staying down to this place, so I walked and meditated. On my way back I was to stop and take supper with a fine Norwegian family that had been saved in the meetings. When I started back, "Grandpa" McGrotty asked me if he might walk with me as he wanted to ask me a question. "Certainly," said I. We had a good time as we walked and talked about the great things that God was doing for us, and as we came to a big gate where I was to turn in and we were about to part, we stopped. He said to me, "The question I want to ask is this: I understand from your preaching that in order to get to Heaven, one must be sanctified and made holy, and I believe it; but I am eighty-two years old, and I have been an inveterate smoker of the pipe for sixty-seven years. I even sit up and smoke in bed in the hours of the night. I have tried to quit it so many times and failed that I have

no courage to try again. I can't quit it, and the Lord has shown me that I cannot be holy and use it. Now I cannot quit, and I cannot get sanctified with it. What can a poor fellow like me do?" I answered, "Grandpa, if it were I, I would throw my pipe and tobacco away and quit it this time for Jesus' sake (you quit it before for your own sake) and I believe that the Lord will sanctify you and take the desire away from you, and it will quit you." Like a child he took out his pipe and tobacco and threw them over into the clover field, and said, "Here goes for Jesus' sake," and went on his way. That night he came to the altar and was most beautifully sanctified wholly and went his way rejoicing. He proved to be a true pilgrim for God. The last time I saw him was six years afterward when we stopped off to hold a service and see our old friends. He and his son Bob had moved into town five miles away, but he was on hand that night to testify to what the Lord had done for him. He testified that the Lord had kept him, and that the Blood cleansed from all sin, and that since the night the Holy Ghost came into abide, he had not wanted tobacco; in fact, the world had no charms for him. At the age of about ninety he died in glorious triumph and went to the land where the sun never goes down. There are a goodly number of those schoolhouse converts still living beautiful lives, and some of them are good workers for God and souls. Brother Taylor and family are rejoicing yet. I am going to rest some of these days, but I am still receiving my pay.

"It pays to serve Jesus, I speak from my heart;
He'll always be with us, if we do our part;
I'll do what He bids me, whatever the cost;
I'll be a true soldier, I'll die at my post."

When I take a retrospect of my twenty years of evangelism I cannot but praise God for what has been accomplished. I have held meetings from the peaceful, sun-kissed Pacific to the rock-bound shores of the Atlantic, and from the Gulf of Mexico to the Great Lakes, which at this writing has meant three hundred and fifty thousand miles of travel by rail, and several thousand miles in wagons, buggies, on foot, on horseback, by stage, and by automobile. I have preached wherever doors were opened, sometimes helping the Lord to open them myself. I have ministered to the many or the few; to the rich or to the poor; to different nationalities; to the educated and to the uneducated; to the society "Four Hundred" and to the "Downs and Outs;" in churches, in slums, in schoolhouses, under brush-arbors, under tents, on camp meeting platforms, and on the street corners. Thousands have been converted and sanctified wholly from all walks of life, scores of preachers have been called and have gone out to bless the tens of thousands of other lives, and a number have been called to mission work, some of whom are on heathen soil preaching the "unsearchable riches" of the Gospel of Christ; some institutions have been helped in a small way by the aid that I could render them. Thank God for the influences set in motion that, like a circle in mid ocean caused by the dropping of a pebble, never ceases to enlarge until it breaks in waves on the far-off shore. Such influences start a circle in life's ocean that will ever enlarge until it breaks its silver crests on the shining shores of Heaven, and will perhaps surprise us with their unfoldings revealing the number that have been saved that we knew nothing of. I am still receiving my pay. Glory to God! I can say with St. Paul, that I know what it is to be in

want, and I know what it is to be full. I have suffered criticism and persecution, have been despised, have slept out and pillowed my head on my Bible, have furnished my own edibles at times, have been rejected by my superiors, have been made to weep and to rejoice; but whatever my lot has been, I can also say with St. Paul, "I have learned, in whatsoever state I am, therewith to be content." The sweet memories of the by-gone days and the many times that angels have been my ministering spirits, are worth more to me than earth's treasures could ever be.

It is not with any degree of pride, but with gladness of heart that I can say, I do not believe anyone ever had a sweeter and happier home than we have. My noble wife and children, with their love, patience, gentleness, Christian character and beautiful harmony; and the family altar where the fire always burns brightly, make it like Heaven to me. When thousands of miles away, when alone, weary, tired, tried, and tempted, the sweet memories and constant thought of my loved ones give me great comfort, consolation, and inspiration. But my consecration involved the giving up of my nice little home, and my lovely wife and children, to go out among strangers. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." This Scripture has been literally fulfilled in my own case. My work has carried me through every state in the United States, but two; and wherever I have gone I have found fathers and mothers, brothers and sisters, and have had houses

and lands, and have had persecutions, too; but I am receiving my pay. There is no family like God's family. They are a royal family, a peculiar people, a royal priesthood; they are citizens of another country and clime. They "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Thank God! Our foundation stone will survive the crumbling of thrones, the crashing of kingdoms, the passing of worlds, and the storms of the judgment, and will endure when "sun, moon, and stars wax and wane no more." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Thank God! I am receiving my pay.

IX.

THE INNER-CIRCLE LIFE WITH CHRIST

THERE is an inner-circle life with Christ that the average Christian does not know about. The ordinary Christian, whose consecration has not been made complete, and who has not gone through the self-abnegation process and who has not said the eternal "Yes" to God for time and for eternity; unto whom the Holy Ghost has not yet come to abide, has not entered into the inner-circle life with the Savior of men. Such Christians have not tasted the sweetest communion with Jesus, which is made possible only by the closest association with the Prince of Peace. A soul even in the justified state is too self-indulgent, and at times too trifling to warrant the Savior's best and highest privilege provided through the consecration made by Him in humbling Himself, and becoming "obedient unto death, even the death of the cross." We are exhorted to bring our bodies under subjection to the law of Christ, that we may be sensitive to the softest touch of the Holy Spirit on our hearts, and thereby be led into the deeper truths of the Gospel of our Lord and Savior Jesus Christ. We should not only "steal away a little while" with Christ, as the poet says, but we should be "hid with Christ in God" all the time, if we would reach the soul's highest possibilities in grace. We should constantly walk in the Spirit, to know the sweetest fellowship. St. Paul's injunction is, "Pray without ceasing." The soul that will indulge in lightness and foolish conversation, and idle away God's valuable time in loitering around with the

world's crowd, can never speak "as the oracles of God." Life's issues are of too great moment, and attended with too grave consequences, to be treated with indifference. "None of us liveth to himself, and no man dieth to himself." The senses of the soul are so delicately tempered and so finely constructed, that a foolish word, an impure thought, or a foul breath, will mar its beautiful walls, and grieve the Spirit, and separate the soul from the communion and smile of its Christ. The soul that would live the inner-circle life with Christ, must be pure in affection, submissive in will, and walk softly with bated breath in His presence, that it may always hear His faintest voice, and keep itself under the cleansing blood of the Lamb. Then not only will our abiding Guest be pleased to dwell in us, but be pleased to whisper to us His secret. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psa. 91: 1. "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom." Psa. 51: 6. "The secret of the Lord is with them that fear him." Psa. 25: 14. If we interpret this saying rightly, it means that we will be afraid of displeasing Him in any sense. There are heights and depths in the inner-circle life with Christ that the soul will never be able to reach throughout all eternity; there are new discoveries to be made every moment, and new revelations of Him through the Spirit, bringing before the soul new visions of His loveliness and of His beauty and of His glory, so that we are never without the best and highest entertainment. He is "the rose of Sharon," "the lily of the valley," "the bright and morning star." We see the "rose" not Sharon; the "lily" not the valley; the

"star" not the canopy; and then we exclaim, "The One altogether lovely, the Fairest among ten thousand!" "When Christ, who is our life, shall appear, then shall ye appear with him in glory." Col. 3: 4. "When Christ who is our life." What sweet words! How full of meaning! The whole secret lies in the words, "Christ who is our life." The inner-circle life with Jesus is contingent upon His becoming our life. It means that we are "crucified with Christ." "Nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20. "For to me to live is Christ, and to die is gain." Phil. 1: 21. When He becomes "our life" and lives in us, not a word that is unchaste, nor a thing that defileth, can cross the bar that He sets up, nor the threshold of the house in which He lives. The soul, when cleansed from all sin, is not only "the holy place," but "the most holy place." The veil has been rent in twain, and we have entered the holy of holies by the blood of Christ; the inner-circle life has begun. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

O the depths of the unsearchable riches of Christ! His ways are past finding out. His paths are paths of peace. "He shall hide me in his pavillion." "His truth shall be thy shield and buckler." "I will take the cup of salvation,

and call upon the name of the Lord." When one is living the inner-circle life with Christ he can adopt the language of the poet:

"Once Heaven seemed a far-off place,
Till Jesus showed His smiling face;
Now it's begun within my soul,
'Twill last while endless ages roll.

"What matters where on earth we dwell,
On mountain top or in the dell;
In cottage, or a mansion fair,
Where Jesus is, 'tis Heaven there."

One cannot live in such close fellowship with Him and go where the world goes. It is a life separated from every thing and every place that would "taint" the soul, or grieve the white-winged Holy Spirit. One's soul must be kept as clean as angels' feathers, and purer than the driven snow, if He abides. Like the seraphim, one feels like crying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Such a soul wears the white robe on which no world's smut must be allowed to accumulate. No earthly palace is comparable with the soul in which Jesus dwells and lives, keeping it garnished for the building in the skies. All earthly temples in which He lives will go into that greater temple that He is preparing for his eternal habitation. The inner-circle life prepares one for the best use and for that grander, and more sublime temple of which our bodies are a type. Glory! Glory! Hallelujah to the Lamb forever! If one lives this beautiful life, it will mean closed lips on many occasions, for one cannot indulge in light and frivolous conversation and keep the presence of the unseen Guest. "Be ye holy in all manner of conversation," is the Divine injunction. "For your conversation is in heaven; from whence also

we look for the Savior, the Lord Jesus Christ: who shall change our vile body, (body of humiliation) that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21.

You see, beloved reader, we who are Christians are expecting by and by to be like Jesus, not only in one particular, but in every particular; so we must conform ourselves unto His law of life. Jesus would not speak a word that had the taint of smut or sin on it; and we must so yield our life to His constant tender touch, that we may not only be representatives of Him, but will re-present Him to this old world in our every deportment of life. "Be not drunk with wine (intoxicated with the world) wherein is excess; but be filled with the Spirit (intoxicated with the Spirit.) Eph. 5: 18. The lesson from this verse, that He wants us to have is, that as a man intoxicated with the world shows it by his conversation and actions, so He wants us to be intoxicated with the Spirit, so that we will talk about the things that are spiritual, and act like spiritual people. In the following two verses our position is well buttressed: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." One who lives the inner-circle life with Christ will be as pure in his conversation as the dew of Hermon, and his spiritual breath will be like the soft south wind from the land of spices. Companionship with Jesus, in which one is guided by the Holy Spirit into all truth, should so refine the soul's sensibilities that a single word with the least "taint" on it, should cause the soul to

revolt, and refuse to receive it. We talk much about the "practice of the presence of God;" but if we will let the Holy Spirit come into our hearts, He will refine us and will practice the presence of God through us. "Nevertheless I live; yet not I, but Christ liveth in me." Gal. 2: 20. Doing is the outgrowth of a dominating principle within. "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Gal. 1: 15, 16. The preaching of Christ by St. Paul was the result of Christ being revealed in him. It was the working out of the Divine through St. Paul and making Christ known unto this old world. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the

mind of Christ." 1 Cor. 2:9-16. There are oceans, and continents of Divine revelation of the spiritual land unexplored, and it is the will of the Lord that the Spirit take us out into larger fields of usefulness, and enlarge our visions that we may reach the highest altitudes of Canaan's land, and walk in the garden of lilies with our King. There should be a closer walk with God every day that we journey along towards the Celestial City. One cannot play fast and loose with God; nor will any shallow living keep us in the inner-circle life with the Holy One. There is a constant going down, and a deeper sinking into the depths of His "unsearchable riches." There is a life of such close proximity with God that one must walk with bated breath to hear the faintest whisper of His voice. Yea, one must walk with bowed head, and as softly as an angel would tread. One can be joyful, happy, and congenial; but there is no place where we can be trifling, light, and funny, and live in this inner-circle life with Jesus. Some of the utterances even of those who profess to be sanctified would bring a frown on His face, and incur His hot displeasure. We must get away from the world's manner of life and conversation, if we would keep His smile of approval.

"There is a path which no fowl knoweth, and the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it." The vulture of sin can never blow its foul breath upon the path where the holy walk, the path that receives the feet of our risen Lord. "The path of the just is as the shining light, that shineth more and more unto the perfect day." The lion of opposition that would destroy the pilgrim on his way to the Celestial City, cannot even set its foot in the path of the inner-circle life with the

Christ, who in the old dispensation was the "lion of the tribe of Judah," but now is "Emmanuel" (God with us). Where He is, there no enemy can ever touch us. But in order to walk in the inner-circle life with Christ, there must be a complete abandonment of one's self to the care and protection of the Pilot; there must not be even a suggestion of another route, or the least objection to His method of protection. He alone knows the way, for He has gone before and prepared it for the oncoming traveler on his pilgrimage to a country where he will be forever with his God. Therefore we confess that we seek such a country, "that is, an heavenly." And we have not been mindful of that country from which we came out, and have no opportunity to return. "The Lord hath made a path for the feet of his Bride that is only wide enough for Him and His beloved." The way shall be called the way of holiness. "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 8-10. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes

from the seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eye shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33: 14-17. The inner-circle life with Christ brings one into a land of sweet and deep meditation on the words of the One that is the most charming of all persons to him; and he is delighted to receive the words that are sweeter than honey, that flow from the lips that are so sacred, for He is the "Ishi" of the soul. His words are sweeter than honey to the saint, and they are "music to the sinner's ear." "BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. 1: 1-3. One who would keep company with the King in the deeper and higher life which we call the "inner-circle life with Christ" cannot even listen to the counsel of the ungodly, and retain the Divine favor, much less walk in the counsel of the ungodly and keep in heart touch with the Comforter. But we must be so chaste, and so clean that we can say to others, "Follow me as I follow the Lord." "Ye are the light of the world," says the Master. Meditation brings out the best and highest thoughts of the soul, and develops a spirit of holy worship, and inspires us to further our distance from a sinful old world whose very breath is injurious to our Blood-washed spirits; not for one moment can we even look wistfully toward the world and not be

impaired for the deepest meditation and sweetest fellowship with Christ. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest osberve to do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good success." Josh. 1 : 8.

There is no power that can overthrow thee, if thou wilt only keep thy thoughts stayed on Him. The floods cannot drown thee. The fire cannot burn thee, and no evil can come near thy dwelling, if thou keep in that closest relationship with the Trinity. The Lord says to His own, "I will guide thee with mine eye." "In trouble I will be with thee; and in the valley and shadow of death, my rod and my staff shall comfort thee, and in Heaven I will receive thee."

In the inner-circle life with Christ the pilgrim finds things which, while not essential to salvation, yet are of great advantage to the soul, and bring it into a closer communion and enjoyment with our Lord. Healing is not an essential to salvation, yet it is a high privilege for one to be healed, who has that appropriating faith in the Christ. "All things are possible to him that believeth." "According to your faith be it unto you," says the Word of the Lord. Faith for healing and for all necessary things in life is a great enjoyment to the soul that lives where it takes Christ for everything. No matter how small the need, nor insignificant the want, the loving, tender Lord will listen to us; and if it is not His will to grant us every little thing we ask for, He will give us a feeling that it is not best, and we will be content to go without what He withholds. But how delightful to feel that He is interested in the smallest details of our

everyday life! Tens of thousands of blessings are missed because we think that the matter is too small to trouble our abiding Guest with it; yet He wants us to tell Him all of our wants, needs, trials, sorrows, and He will surely help us. He could not be a Father unto us, as He says He is, and not treat us as children indeed. He will hear our prayer for healing, for food, for clothes, for a home to live in, and for any necessity of life, if we will only "trust and obey." The writer has been drawn out in prayer, and to exercise true faith in the last few weeks as never before, and is encouraged to believe for things that he has not been able to ask for with any degree of faith in the past twenty-five years. But now faith has been inspired to take hold of God for these things. Glory to God! Though I have been sanctified for all this time, yet I am approaching God in that closer proximity of the inner-circle life every day. God has answered some prayers recently that almost made me wonder, even though I expected it. I am now sending up a heart prayer for a certain thing, and feel a sweet assurance within, that He is going to give the answer soon. Oh, glory to His name! It seems as if my soul will melt in love, and my heart will dissolve in thankfulness. Hallelujah! "Bless the Lord, O my soul; and all that is within me, bless his holy name!"

"Oh, how sweet to walk in this pilgrim way,
Leaning on the everlasting arms."

Selah.

X.

GOD'S DEALINGS WITH ABRAHAM

IN the life of the old patriarch, Abraham—Abram as he was known when God called unto him in the land of Haran, before he began to follow the Lord—we have a clear setting forth of the great plan of salvation. There were many good people who loved and served God and went to Heaven before the day of Abram, we have no doubt; but as to when, where, and how they were saved, the Record is silent. And if there were no more definite record as to how others were saved, one man's opinion would be as good as another as to the method by which they were saved, (if his opinion was based upon good reason) as for example, "All the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him." Enoch walked with God for three hundred years of his life; he was a holy man. Any man who will walk with God will be holy. In the Book of Hebrews the writer says, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." This sums up the whole of his Christian record. We know that he was saved, yet we do not know when, where, or how, he was saved. But any man who can so court the favor of God and walk off with Him and not come back in centuries, leaves no room for any argument as to his salvation.

"Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought the firstlings of his flock, and the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." The reader will remember the story of these two brothers.

Abel was saved, but Cain was rejected, for which reason Cain slew his brother. Abel became the world's first martyr, the first Christian martyr, and he stands at the head of an army of two hundred million martyrs. He won the immortal name of "righteous Abel." "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11: 4. But the Record does not say when, where, or how he was saved!

"But Noah found grace in the eyes of the Lord . . . Noah was a just man, and perfect in his generations, and Noah walked with God." Gen. 6: 8, 9. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11: 7. One can see that Noah was not only a saved man, but a perfect, or a sanctified man. God always reveals His secrets to those who are perfect; He never reveals His deep secrets to a justified person, because the justified one has carnality in him, and carnality is "enmity against God." No govern-

ment would consider for a moment putting its secrets and plans into the hands of a spy or one who was in league with its enemy. So God reveals His secrets to those who have had the old enemy put out and destroyed. If you want to get into God's secrets, get sanctified right away, and He will whisper things to you that may surprise you. The Record does not say when, where, or how Noah was saved. But he was saved. You say, "Oh, well, he sinned when he drank the wine." All I have to say is, that if we sin but once in a hundred and twenty years, we are making a good record, and we are sure that we could find mercy and pardon, as perhaps Noah did. There are many good men who lived in those days, before the written Guide was given, who went to Heaven; but we have no information as to the epochs that came into their lives. But basing our argument upon Heb. 13: 8: "Jesus Christ the same yesterday, and today, and forever," we believe the way He saved one He saves all.

Now Abram lived in the land of Haran which we might use as a type of sin in a limited sense. The land of sin is the land of the sinner's nativity. We are all born in sin. Now the Lord said to Abram, "Get thee out of thy country." God will never save one in the land of his nativity, sin, until he gets sin-sick, and is willing to leave, and get off the devil's territory. Sinner, you will have to give up sin, or you will never find pardon. "And from thy kindred." One must give up his old kindred, or the devil's crowd, before the Lord will ever receive him. Leave your sinful associates. If you wait for them to come to Christ, you will never be saved. The Lord does not save people by communities, or by families, or by twos; you will have to be

willing to go alone with Jesus if you are ever saved. You will have to forsake the devil's crowd. Do not sigh; give them up gladly. The Lord never asks us to give up anything that He does not offer us something better in exchange. He requires us to give up only that which is detrimental to us here and hereafter. You get into a better family than you get out of. The children of God are Heaven's aristocracy. When I was a sinner, I had for my kinsfolk, Cain, Balak, Jezebel, Judas, and all the thieves, thugs, bums, harlots, drunkards, and gamblers; but, bless God, I gave them up, and was born again, and God gave me Abel, Enoch, Noe, Abraham, Isaac, Joseph, Elijah, Elisha, Job, Ruth, Deborah, David, Isaiah, Jeremiah, Ezekiel, Daniel, Joel, the Hebrew children, Nahum, Amos, Hosea, Micah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, John the Baptist, the disciples, St. Paul, the martyrs, and all the Blood-washed of all the ages for my kinsfolk. Hallelujah! We will leave it to the reader to decide whether or not I made a good exchange. Thank God, for this family of "kings and priests!" "Get out of thy father's house." Leave everything behind. Leave the devil's implements in his own country; swing clear, clear the deck, make an unconditional surrender to the Lord. No other kind of a surrender will do. The Lord will not have a half-hearted Christian. We must make a full surrender, and be whole-hearted. "Get out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee . . . And Abram took Sarai, and Lot his brother's son."

We need not trouble ourselves over the thought of going to Heaven empty handed. We often sing, "Will there be any stars in my crown?" The writer sings it, too; but it is

because of the sentiment, the good music, and the beautiful words it contains; I could never quite agree with the teaching of the song. I do not believe that there will be any starless crowns. I could never conceive of the great God of the universe making crowns without stars in them. If He makes any crowns like we were made to believe in our childhood, I am sure that they will all have stars in them; but I am in serious doubt about His making crowns for the saints to wear on their heads. They used to sing:

"I want to be an angel, and with the angels stand;
A crown upon my forehead, and a harp within my hand."

I do not believe that we will ever wear crowns on our heads, nor do I believe that we will ever be angels. St. Paul said to the saints, "Ye are my crown of rejoicing." Every one of us has sufficient influence to lead souls Godward and heavenward, or sinward and hellward. If wielded for God one's influence will lead souls to Heaven; but if wielded for the devil it will lead souls to hell. So every one of us can have stars for our "crown of rejoicing," if we follow God. But if we wield our influence for the devil we will have souls curse us to all eternity. Which way are you leading them, my dear reader? Many a time in my ministry have I seen an old sinner leave the back of an audience for the altar, quit the land of his nativity, and a number of others would follow him. God help you to leave all and follow Jesus, that you may lead souls to Heaven. What an augmentation of our woes it would be if we were to die in our sins and go to hell, and have those whom we influenced come after us. No wonder Dives prayed to God to send a missionary from paradise to his five brethren, and warn them not to come to that place of torment! Make it the

lightest hell you can, and of the shortest duration possible; yet the rich man thought it worth while to stop his folks from going there even if it were necessary to dispatch a messenger from Abraham's bosom. He did not seem to be informed about a "second probation" nor that one would have "a thousand years to repent in after death."

We notice that the Lord led Abram to Bethel (house of God) and that there he was converted. That Abram was converted, the evidence is conclusive. Bethel means the house of God (Beth-house) El (God) or rather the place where one meets God, or gets converted. Abram erected a family altar, and had family prayer. What if all the new converts of today would do likewise? We would not have nearly so much backsliding amongst us. So many professed Christians do not even return thanks at the table, let alone have family prayer. Abraham paid tithes on all that he possessed, and God kept His promise that He would bless him, and make him a blessing. Where are the tithers today in our churches? If we would give what we owe to the Lord, or rather pay Him our rent, we would be so blessed and prospered that we would want to make some "offerings," and give some "alms" too. Then there would be no need of festivals, socials, and other entertainments in the house of God, so common today, to support the Lord's work. We do not need Scripture to settle the tithe question if we are unbiased in our minds. The "unwritten law" is the highest tribunal known to man in this country; and this law was written upon the awakened conscience of all the patriarchs before God ever gave us the written Guide. This "unwritten law" corroborates the written law in God's Word. Every old patriarch paid the tithe; and we should

at least do as much as an Old Testament Christian. You are no giver until after you have paid the tithe; you are only a first-class renter. If you do not pay your rent, you are a "heel grasper." The law of the "tithe" is God's financial plan, and we should respect it in the work of our Master. "Give, and it shall be given unto you." "God loveth a cheerful giver" (hilarious giver). "He which soweth sparingly shall reap also sparingly." "The liberal soul shall be made fat." Let us remember that the Lord is our landlord, and keep our rent paid up; and then let us bring some offerings unto the Lord and get blessed beyond measure.

Abram was truly converted. He had family prayer, paid tithes, was blessed, and was made a blessing. The world's great need today is a revival of old-fashioned Bible-line salvation. This would restore to us the altar, the prayer meeting, and shouts of victory in the sanctuary of the Lord; and it would also settle the question of Bible holiness. All converted people want holiness whether they understand it or not, and they will get it somewhere if they do not backslide. Fighting holiness comes largely from wrong teaching. The heart that is converted hungers after God and holiness.

Abram lived at Bethel twenty-four years, and in all this time he never backslid but once. Taking into consideration the dispensation in which he lived, we think that is a remarkable record. In these days many of our converts backslide between revivals and camp meetings; many of them do not stand six months. But Abram seems to have been of a superior type, or had a superior conversion. You say, How do you know that he backslid only one time? Because we tracked him, and found his tracks in Egypt only once. Egypt is where all Christians go when they backslide. Fol-

low Abram and you will find that he went down to Egypt, and he told a lie about his wife. Thank God, one does not have to stay in Egypt, or remain backslidden; he can return to the Lord when he gets homesick! Abram thought of the old homestead at Bethel, and remembered better days, and a homesickness seized him. He remembered the tender touch of the Lord, and how they were blessed around the family altar; and there came a longing into his heart to return. A backslider is the most miserable person on earth, and needs our help most of all; for he is spoiled for this world and is unfit for heaven. The sinner does get a little pleasure out of the world, but the backslider has a remorse of conscience afterward that takes the memory of pleasure away, and produces a certain guilt that the sinner who never knew God does not have. Hence, backsliders need our sympathy, love, prayers, and best efforts to get them back to God. Thank God, they can come back! The Father, the angels, the Church, the sainted spirits in glory, and all Heaven await their return; and with glad heart and open arms, the Father says, "Return unto me, and I will return unto you." "I will heal your backslidings, and love you freely." Methinks I can hear them now saying:

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home.

"I've wasted many precious years,
Now I'm coming home;
I now repent with bitter tears,
Lord, I'm coming home.

"I'm tired of sin and straying, Lord,
Now I'm coming home;
I'll trust Thy love, believe Thy Word,
Lord, I'm coming home.

"I need Thy cleansing blood I know,
Now I'm coming home;
Oh, wash me whiter than the snow,
Lord, I'm coming home.

Chorus:
Coming home, coming home;
Never more to roam.
Open wide Thine arms of love,
Lord, I'm coming home."

The reader will notice that Abram left Egypt and came back to Bethel where he had met the Lord, and that there he erected the family altar again, and began to do his first works over, just as all backsliders have to do when they return; for "all his righteousness that he hath done shall not be mentioned," says Ezekiel. There is hardly a Christian who has tried to live a Christian life any number of years who has not broken with the Lord somewhere, and who has not gone down to Egypt; although he might not have stayed very long in that country. No matter if one is backslidden only an hour, he is just as much backslidden at the time, as the one who has been backslidden for months or years; and he must come back and do his first works over if he is ever saved. The Lord so blessed Abram while he was at Bethel that there was not room for his herds and Lot's herds in that country; and to save trouble between the herdsmen of the two, Abram talked the matter over with Lot, and they decided to divide the country. Abram showed the Christian spirit in the matter; he told Lot to look the country over, and to take his choice; in brief, he said, "I will take what is left." The Christ-spirit says, "You take, and I will take." The world-spirit says, "I will take, and you can take." The Christ-spirit is an unselfish spirit; the world-spirit is a selfish spirit, which always chooses what it thinks

is the best. So Lot took the plain country because it was rich and well-watered, and he thought that he was getting the best. Abram took the hill country, which looked the poorest; but the Lord can bless the poorest until it becomes the best. God's country is always the best. The mountainous country is more healthful, and produces the most luscious fruit; the water is always purer, and the air more balmy. Besides it is where we get the ozone. It is a more desirable place to live than on the plains. If you want to see rugged manhood, go to the mountains where the lovely breeze paints the glow of health upon the cheeks. If you want to get away from the miasma, malaria, chills, fever, ague and like ills, go up into the mountains. Breathe the ozone (double portion of oxygen); get the double Blessing. God's country is the best country. Glory to His name!

We find Lot pitching his tent toward Sodom, thus revealing the trend of the selfish spirit; and his troubles began immediately. The foreigners fell on his herds and servants, taking even Lot and his family with all their wealth, and were driving them into a distant country to enslave them. "When Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them to Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods and also brought again his brother Lot, and his goods, and the women also, and the people." Gen. 14: 14-16. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich." Gen. 14: 18-23. "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus. And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" Gen. 15: 1-8.

Here Abram is told how he shall know that he shall inherit, or come into the land that God swore to him, he and his seed should inherit for ever. This is the land of Canaan,

or perfect love, or sanctification (by type) just as one desires to call it. The Lord never leaves one at sea as to whether he has come into the land or not. Abram asked the question, "How shall I know that I shall inherit it?" Then the Lord told him. The way Abram got sanctified is the way we get sanctified today. It is by complete consecration, and faith in the Blood. "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him . . . And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15:9-18. "And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him." Gen. 17:1-3. One can see that after Abram made his sacrifice, or offering, and minded the fowls off until his strength was gone, and came to the end of his own efforts, the fire fell and consumed the sacrifice, and the burning lamp appeared, and he knew that he had come

into the land. Beloved, we too may know if we have come into the land, if we make the consecration and die out to this old world. The last sun of hope for the world: fame, honor, position, salary, prestige, reputation, and riches must go down to rise no more, if we would have the fire fall, and know that we have reached our inheritance. But, thank God, He will let us know that we have entered into the land. The fowls would have pulled Abram's sacrifice off the altar, but he drove them away with the club of faith. When he could no longer drive them away, he said "Yes" and, in the darkness he believed, and help came.

How well I remember when I had all on the altar, as a local preacher in Methodism, waiting for the fire to fall, and how the fowls (human fowls) tried to get my sacrifice off the altar, and I had to take the club of faith and mind them way. Some of them were big ones, too; the presiding elder was sent for, and he used all his power to get me to withdraw my sacrifice and give up the idea of getting sanctified by the second work of Divine grace. But I was determined to have the Holy Ghost baptism and enter Canaan's happy land. The pastor, presiding elder, and officials were all unable to get me to take the sacrifice off the altar; I minded them off until my "sun was going down." Then it began to get dark; my sun of hope for reputation, honor, fame, position, and salary, and worldly laurels set to rise no more. A horror of darkness fell upon me. That was the darkest and loneliest hour of my recollection. There was not a friend, nor one hope left; I was being "crucified with him," but said the eternal "Yes," I will say, I will be, I will do what thou dost want me to, dear Lord." About that moment the fire fell, and the burning lamp came

between, and I entered the land. Glory to God forever! One can know when he enters into his inheritance. The fire will fall, the sacrifice will be consumed, and you will be burned out; there will not be one worldly ambition or disposition left in you. There was a man in a great city who took the contract to excavate for a skyscraper, and the contract called for foundation stone. You know the way up is down; the higher you lift a building, the deeper you must lay the foundation. This is true in spiritual life; the way up is down, so the higher you go in spiritual life, the deeper down you must sink into God. The excavating for this building went on for months. One day a man shouted from the bottom, to the foreman who was on top of the ground: "We've struck it! We've struck it! We've struck it!" The foreman shouted back to him, "You've struck what?" He said, "We've struck foundation stone!" The foreman shouted to him, "Send me up a sample!" They sent up a sample, and he shouted back to the men, "Keep on going; this is only slate rock!" In a few days another shouted to the foreman, from the bottom of the excavation: "We've struck it! We've struck it! We've struck it!" The foreman shouted, "You have struck what?" They said, "We've struck foundation stone!" He shouted back to them, "Send me up a sample!" They sent up a sample, and after the foreman examined it, he shouted back to them, "This is only shell rock; keep on going down!" Several days afterward, a man cried from the bottom, with fire in his voice, "We've struck it! We've struck it! We've struck it!" The foreman, noticing the difference in the voice, shouted to him, "You've struck what?" The man shouted back, "We've struck foundation stone!" "How do you know?" shouted the foreman! The man

shouted back to him, "When we struck the rock, the fire flew!" My beloved reader, when you strike the foundation stone, which is Christ, the fire will fly, and you will know that you are on the Rock. We believe in the "Blood and Fire Route" in order to sanctification. It was when the fire fell on Abram's sacrifice that the Lord said unto him, "I am the Almighty God; walk before me, and be thou perfect. (That is what He said to me) And I will make my covenant between me and thee, and I will multiply thee exceedingly." Abram was ninety and nine years old at this time, twenty-four years older than when he left Haran, making twenty-four years between his Bethel experience and his getting sanctified, which was a second epoch in his walk with God. Sanctification is a death process, not a birth; one must die to self and sin to get the experience, and before multiplication sets in. Jesus says, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"—it multiplies from ten to an hundredfold. So you must die to the world and sin, if you would multiply for God. Many times have I known one person to get sanctified at a camp meeting or some other holiness meeting, and go back to his community; and by the time twelve months had gone by, they had prayed in a holiness evangelist, and had a revival, and there were a dozen or more in the same community saved. Multiplication always follows sanctification. We have mathematics in our Christian experience. Conviction is teaching us the rudiments, or principles. Regeneration is addition, for we have added to us that we never had. Sanctification is subtraction, for we lose something we always had. Multiplication is enlargement, which is an inevitable consequence after we get "the Blessing." Division

naturally follows multiplication in mathematics. It depends altogether on how much we multiply as to whether we live in short or long division. Some of us do not seem to multiply very much, as we do not have much to give out, or to divide with others. Which division do you live in? This proposition can be run into eternal dividends, and does if we go with the Lord.

We note two changes in Abraham's life that we find an inevitable result in the lives of all persons who enter Canaan. First, they get a change of name. He was called Abraham, the patriarch, from the day he was sanctified. He was not called Abram any more. When we get sanctified we lose our old name, Methodist, Baptist, Presbyterian, United Brethren, Nazarene, or any other name that we may bear; we are called the sanctified person, or the holiness man or woman. "They shall call them, The holy people." Do you like the name, reader? How often the postmaster delivers the evangelists' mail to the preacher in town who is called the holiness preacher, even though it is not sent in his care. If there is no holiness preacher in town, he will send it to the home of some layman who professes holiness. Where I am staying at this writing, I have received several letters sent to my host. When I asked the postmaster why he sent my mail to this man's home, he said, "He is a holiness man." I do not object to the name, but rather like it, and would feel bad if people were wondering whether or not I am a holiness preacher. So we get a change of name when we are sanctified. The second thing I want you to notice is, that Abraham lost sight of the tithe as a limit to his giving. He recognized afterward that God was the rightful owner of all that he possessed, that he only occupied the high office of

steward, that the Lord had only loaned him all that he had under his control, and that the rightful owner had a right to dictate as to where to give, and how much to give. The Lord has a perfect right to call for any amount that He needs to extend His kingdom, and the steward has no right to withhold it from the Lord. An obedient and trustworthy steward is always pleased to meet the demand, and holds nothing in reserve. I do not mean that when one gets sanctified his complete consecration involves his turning all of his possessions over to some person or persons who claim to be God's treasurer. No, no! I hold that if one has intelligence enough to get saved and sanctified, and if the Lord has endowed him with the talent to make money, he will be intrusted to handle it as God's steward after he gets sanctified. I also hold that if the Lord will tell someone else what He wants you to do with your money, He will tell you. He is no respecter of persons. But when the Lord makes a call on one, I do not see how that one can keep His smile, and be retained as a steward, if he refuses to obey Him. Abraham was willing not only to give all, but he was willing to give his Isaac, which was the idol of his heart, or the most priceless possession that he had. The Lord had promised him that through Isaac his seed should be as numberless as the stars. "He staggered not at the promise of God," but believed that "what he had promised, he was able to perform." Though he was asked to offer Isaac upon the altar, and sacrifice him, yet he fully expected to take Isaac back with him. In his heart the act of sacrificing him took place, and he by faith received him from the dead; Isaac was as good as dead, in the mind of Abraham, yet was spared. Josephus tells us that so eager was Abraham to

carry out God's orders that he did not tell Sarah until after they returned, for fear that her mother heart and sympathy for her son would hinder his immediate execution of the Lord's will.

When the Lord makes a demand on a soul, that soul cannot long debate the matter and retain the favor of God. A perfectly sanctified soul is as willing to do the will of God as any fleet-winged angel in the sky. To know the will of God means to do the will of God. It is a problem that I never could solve: How one who loves God with all his heart, and loves a lost race better than anything else in the world, can lay up money in banks, or invest it in oil, railroad or mining stocks, and make other investments to receive personal profit, when millions and millions are going to hell, who have never heard of Jesus who gave His life to save sinners. How can a lover of God and souls say, "I am up with my tithe, and I cannot give to meet the needs of the souls and bodies of those for whom Christ gave all," and estimate that even one soul is worth more than all the world's wealth? "But whoso hath this world's good, and seeth his brother have need (and this means needs of bodily help, such as food and raiment, as well) and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" John 3: 17.

Full consecration in order to sanctification involves laying all our talents, time, and possessions under contribution to the kingdom of Christ, as our Lord shall see fit to use them to His own glory. Abraham regarded the Lord's interests and will of greater importance than his own, and made everything of his own interests subordinate to the interests of the Lord. Now when it comes to being wholly the Lord's,

there are many who are only professing to be. They will do only as they prefer in matters that involve sacrifice, labor, or money. The roots of selfish interest and ambitions have never been burned out. Some leaders say that, because they hold such high office in the church, they cannot afford to labor where results will be meager, that it reflects on their ability and the organization to which they belong. I am bold to say that such leaders need a winged arrow from God's bow to pierce them through, and thus bring them into that humiliation and self-abnegation that will enable them to go out and hew out a kingdom where there is nothing, and to bring success out of the hardest fields, and thus inspire the weaker brethren to greater efforts for Christ. Abraham "staggered not at the promise of God" and thereby brought nations out of nothing but death from a human standpoint. He went out not knowing where he was going, but he found Bethel, and later Canaan; and through centuries his seed has been multiplying until they are as numberless as the stars that dance over our heads. God has always found a man to accomplish His purposes and advance His kingdom, and shake continents, and rob hell, and embellish the skies with immortal souls; and I believe that the same can be done today through human agency, if the Lord can find another Abraham, a man who will be so dead to self and sin that he has no preference as to his field of labor, and who will "wholly follow the Lord," a man who will consecrate for sacrifice or service, life or death, and who courts martyrdom for Jesus' sake, if it takes that to bring things to pass. This

truth is a winged arrow shot from God's bow, but we dare to pull the string. There are too many who consider place, ease, a good hotel to stay in, and a big offering or big stipulation, before they go to hold meetings. The God of Abraham still lives, and is able to perform that He hath promised. He is seeking Abrahams today. Will you be one?

XI.

CHRIST THE ONLY HOPE OF THE WORLD'S REDEMPTION

TEXT: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14: 6.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

The truth of my text, that there is no hope for this lost world save in Jesus Christ, runs all through the Bible, from Genesis to Revelation. There is no plan, scheme, device, or human concoction that can save a soul from sin. Christ is the only hope of the world's redemption. Jesus emphasized this great truth when He preached His own Gospel from the hills of Judea, and from the shores of Galilee. This great truth of the Gospel should be stressed in this day of spurious revivals and human schemes. When Jesus stood and looked upon that great crowd of suffering humanity which had gathered to hear Him and to have Him touch them with His hand of healing (for many of them were diseased) He was not unmindful of their human needs; but He always put first things first, and emphasized the more important things. He looked beyond the exterior into the interior, and beyond time into eternity. While Jesus knew that many of them were bound with diseases which probably no man could heal, yet He knew that their souls were bound with chains of sins, and that they were fettered, and in dire need of salvation, and that without it they must suffer eternally. And His

great heart of compassion broke within Him as He beheld their awful condition. Then it was that He stretched out His lovely hands, and said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. There are two words in this quotation that I wish to lay stress upon—"Me" and "I." No one but Jesus can give rest to the human soul. Rest is what all men desire, and what all are seeking. They think that they will find it if they can possess this world's good. But there is something within the four walls of every human frame that broad acres, palatial homes, fine furnishings, bank accounts, automobiles, and scenery, fame, honor, and reputation will never satisfy. Someone has correctly said, that this "world is a sinking boat and a fading flower." It cannot satisfy the soul of man. We do not think that to gain a fortune is the thing one should do; but men have done it; they have gained fortunes, and have spent them in traveling the world round, visiting every place of entertainment, and pleasure, and resort, trying to find satisfaction and rest, and after they had gone everywhere, and spent their money, and wasted their time, and worn themselves out, they found that they were the same wretched, miserable, unhappy, discontented beings that they were when they started. And in their distress they threw all at the feet of Jesus, surrendered to Him, and sought pardon, and found rest and peace by believing in the Lord Jesus Christ, and were made to exclaim, "My soul has found its sweet rest!" After the first six months of their new-found joy they would not exchange it for all the world combined. Thank God, there is rest in Jesus. "Come unto me, . . and I will give you rest." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

"There is no peace, saith my God, unto the wicked." But the Christ who spoke to the troubled waves of Galilee, when the storm threatened destruction, and the blue waves folded themselves like lapels on a coat and lay as peaceful as lambs at His feet, can step onto the waves of the sea of the sin-sick, troubled soul, and say, "Peace, be still;" and "Thy sins which are many are all forgiven thee," and darkness will flee, sins will go, peace will possess the heart, and all will be as calm as the sea after Jesus calmed the raging storm. "I will give you rest."

My first text says, "I am the way." In fact these texts boiled down to a quintessence is this: "Christ is all." He who is content to try some other way will wake up at last at God's Judgment bar, with an eternal regret. The old, well-beaten path of the patriarch, prophet, sage, and saint, that was blazed by the Son of God, is the only safe road to travel. In St. John 10: 9, we read, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Note "I am the door." The church is not the door, water baptism is not the door; Christ is the door. "By me if any man enter in, he shall be saved;" not hope he is, nor possibly will be, but shall be saved. There is a conscious knowledge of sins forgiven. One can know that he is saved. If one can have salvation and not know it, he can lose it and not know it, or reason is dethroned, and one does not know where he is relative to being saved. Thank God, we can be saved and know it, and if we were to lose our salvation we would know it; but if we should, thank God, we can recover it by meeting the conditions required of a soul to return to God. The greatest consolation of my heart is, I know that I am saved.

No matter where we are; when the sun has kissed us with its last setting rays, and the dark-sabled curtains of night have been drawn around us, and we have finished our last service of the day, (if it is at ten o'clock at night) and we are worn, tired, and almost dead from toil, and have said our prayers, and fallen into sleep, the happy thought that possesses us is, If day never breaks, and our summons comes, or if Jesus comes while we are unconscious, we are saved, and Heaven is sure. Glory to God! "Ye shall go in and out, and find pasture." The inference in this statement is, that there is an abundance in God's pasture lands to satisfy the soul perfectly. If one ever gets out where the clover is fine and the pomegranates are delicious, and the grapes luscious; and where there is honey not only in the rocks, but where it flows in rivers, and the rivers of milk flow parallel, it will be good-bye to the devil's stubble-fields forever. You will not have to build a fence around him with the Ten Commandments to keep him in, either, for he will say with the Psalmist, "He maketh me to lie down in green pastures; he leadeth me beside the still waters." The race course, the card table, the theater, the ball game, and the show have no attraction for such a soul. God's pasture lands are a cure for all the desires for the world.

The next verse of this chapter (John 10: 10) says, "The thief (devil) cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." He wants us to have not only life, but an abundance of life. Many are the professed Christians who seem to want just as little salvation as they can get along on, or that will keep them from being turned out of the church, or entering the gates of hell;

but I am not constituted after that fashion, I want to see how much I can have and stay in the world. I remember when I went to school in my boyhood days, that I just would not be content to stand foot, nor even mid-way in the class. I would stand head, or find the reason why. When the Lord saved me, He did not take away the ambition to be at my best, nor to have the best that was for me in grace; but he sanctified my ambition to His glory; and it is perfectly in harmony with my being to have all God has for me. Do not think that I will drag along or mope along on my way, when I can have an abundance of life at the same price as mere life.

Just as truly as Jesus called Lazarus back to life after he had been dead four days, and then spoke the second time and said, "Loose him, and let him go," and thus manifested His power to raise the physical dead, He has power to speak a soul from spiritual death to spiritual life, and then to speak the second time to that soul and give it spiritual liberty from the grave clothes and napkin of carnality. Jesus means in this statement that He came to undo all that the devil had done to the human race; and, thank God, He can do it. Sinner, Jesus can give you life. Believer, He can give you deliverance from sin, and give perfect liberty of soul in the Holy Ghost. You can have the abundant life. In the first verse of this same chapter (John 10) Jesus says, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." It is no use to argue the question whether one can get to Heaven any other way or not. This text is positive, and easy to be understood. If one try to climb up any other way, he is charged with

being "a thief and a robber," for he tries to rob the Son of God of His power to save, and His blood of its atoning efficacy, and God of the glory of His redeeming grace. "Eddyism," or any other "ism" will not suffice at the Judgment, for those who believe these teachings are robbers." They deny the Deity of Christ, and the atonement of His blood. Let me emphasize it: JESUS IS THE ONLY HOPE OF THE WORLD'S REDEMPTION. "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." St. John 12: 32, 33. He gives us a beautiful picture of how He is to be lifted up: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." St. John 3: 14. Moses lifted up the serpent, and said to those dying from the bites of the fiery, flying serpents, "There is life for a look." He did not call attention to the fact that he had made the serpent; he just shouted to them, "There is life for a look!" And all who looked lived; but those who did not, died. The only message that we have is, "Look and live," as we hold up Christ, the great Antitype. The greatest concern that we have is, how we may best hold Him up to a dying world. It is not how to get great crowds, nor to parade what we know or what we have done. We do not have to do stunts to draw folks. He is the great Magnet that will draw men unto Himself. We must lift Christ up in His life, in His death, in His resurrection, and in His glorious ascension. He attracts. The old Gospel of Jesus has not lost its power. I love to tell the story of Jesus and His love. When it was noised abroad that He was in the house the people filled it so full that four men could not get into the house with a sick man, and they had to

climb up on the roof, and tear it up, and let him down to where Jesus was. He touched him, and the man went out healed. One time when Jesus was to pass a certain place, the people left their homes, and the business men shut up their places of business, and all rushed out of town to get a glimpse of Him. Zacchæus got there late, and because of the largeness of the crowd and the smallness of his stature, he ran down below the crowd "and climbed up into a sycamore tree to see him." If Jesus is held up in our churches, we need not worry about a crowd. He will draw the people. After Pentecost, when Peter was preaching to the multitude, he said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11, 12. This should settle it with every soul that Christ is the only hope of the world's redemption. St. Paul says in 1 Cor. 3: 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Again he says that we "are built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner stone." He also gives us to understand that this Rock followed the Israelites, and that they all drank of Him, and that He is the one who smote the rock in the wilderness. One day Jesus said unto the disciples, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am?" That was a personal question. He gets us all into a corner some time or other, where we have to acknowledge Him, or deny Him. Thank

God, for Peter with all of his faults. He said, "Thou art the Christ, the Son of the living God." "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee (that I am Christ, the Son of the living God) but my Father which is in heaven. . . Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." He did not build His Church upon Peter, nor Peter's confession, as some think. No, He never built His Church upon the puny arm of flesh, nor the confession of a puny man; but upon the revelation that God made to Peter, that Christ was "the Son of the living God" (or that Christ was Deity.) So His Church is built upon Christ the Rock of Ages.

"On Christ the solid rock I stand,
All other ground is sinking sand."

Thank God, He is the imperishable foundation stone, and will survive the storms of earth and hell, and the ravaging gales of the Judgment. When the heavens and the earth have passed away, and all is dissolved, and time shall be no more, the "Corner Stone" will be standing in the presence of God. Jesus described the Judgment scene, where houses were falling because sands were slipping, and He says that great was the fall of them. But in the midst of it all there was one whose house fell not, and He says it was because it was built upon the rock. Thank God, Jesus will stand when all else is gone; and if we are founded upon His Blood, we will survive the crashing of worlds, the crumbling of thrones, and the fearful storm of the final Judgment, and we will abide with Him for evermore. Reader, do not risk any other way, or any other plan or method; Christ is the only

hope of the world's redemption. I believe that I have given an abundance of Scripture to show you that our position is well taken.

"Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly."

"Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

"Wherefore he is able also to save them to the uttermost that come unto God by him." When we stop to consider the ability of God, we wonder at people who cannot believe that He can save them from all sin in this life. It seems that they surely have a big estimation of the devil, and a little estimation of God; or else they have a great opinion of themselves. I confess that the devil is great, but God is greater; the devil is powerful, but God is all-powerful; the devil is wise, but God is all-wise; the devil is mighty, but God is Almighty. He is able to save us here and now from all sin. Think of His ability! He creates worlds and bears the universe upon His Almighty arm. At His command sun, moon, and stars all shine, run, and make their circuits. He plays with unnumbered planets upon His fingers while half of them go to the right, and half of them go to the left at lightning speed and never vary a hair's breadth, nor have a collision. Think you, that such a God cannot save you? Thank God, He can save "to the uttermost." He can save us from all the past sins of our lives, from all the habits that have forged themselves around us, and from all guilt and condemnation of sin. There is a Fountain into which

the sinner, having turned from the world, may plunge by faith and there lose all the old life of sin, and come out and stand before God as though he had never committed a single sin. Glory to God, He can save a sinner! You are challenged to find a sinner that God will not save, if he will only surrender, and give God a chance. Sinner, look away from your checkered past, your just deserts, your own helplessness; look to Jesus, and flee unto Him for refuge! He is the "friend that sticketh closer than a brother." "Him that cometh to me I will in no wise cast out." Unnumbered millions who were of earth's worst, embellish the skies today because they took the challenge and gave God a chance. If Jerry McAauley, Sam Hadley, and hundreds more of whom we have read, were called back from the dead, they would testify to the fact that no one is too great a sinner for God to save, if he will only repent and fully surrender to Jesus. Some sinners, if they were to live as long as Methuselah, could never make full restitution, or personal confession to all whom they have wronged; for they could not remember them, nor find them all. But, thank God, when we go as far as we can in those things, the Lord will take the will for the deed, and save us on credit, and take us to Heaven when we die. God is not a tyrant, but a tender, loving Father to all who will serve Him. He does not demand the impossible of any of us. When we have done all that we are able to do, and have come to our extremity, then we can plead the Blood, and enter in. The old song, "There Is a Fountain filled with Blood" holds good today. The dying thief found consolation and salvation in that Fountain, and so can we if we will "trust and obey." In some instances physicians have killed their patients by giving them

medicines that were too strong; and sometimes preachers make the way of salvation too hard, and kill the hope in immortal souls. We do not make any apology, nor would we compromise God's truth; but we fear that if we are not very careful, at times, in our denunciation of sin, and our strong preaching on restitution we make it stronger than some have ability to stand, and they say, "There is no use to try." The letter (law) killeth, but the Spirit giveth life. Law deals in cold steel, prison cells, and death; but the Spirit loves, shows mercy, and proclaims "liberty to the captives, and the opening of the prison to them that are bound." He gives life to the dead, beauty for ashes, balms for aches, peace for trouble, joy for sorrow, salvation for sin, and Heaven for hell. Hallelujah!

"Will you come, will you come, with your poor broken heart,
Burdened and sin oppressed?
Lay it down at the feet of your Savior and Lord,
Jesus will give you rest.

Oh, happy rest, sweet happy rest,
Jesus will give you rest;
Oh! why won't you come in simple, trusting faith?
Jesus will give you rest."

He is able to save not only from all actual sin, but from all inbred sin, the "carnal mind," as St. Paul calls it. The Atonement goes deeper than sin has ever sunk its roots, and is efficacious to cleanse us from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Jesus can reach down into the human heart, and lay hold of old carnality, and pull it out, root and branch, and shake the dust off on Adam's grave, and plant a wisteria vine there that will blossom in profusion, and the

mocking birds of paradise will find lodgment in it, and sing us songs in the night. He can take out the "last and least remains of sin." He can take out the root of bitterness, the pouts, mutters, flutters, fuming, fussing, and the thing that makes some folks pull the door hard behind them at times when things do not suit them.

Holiness is a cure for all internal troubles. The Lord can take out that disposition that at times makes our faces so long, and He can make our faces look like a full moon. He puts the long on crosswise. We have valley experiences after we are cleansed from all sin, but no "dumps." We are serious, but not angry; we are cheerful, but not silly; we sorrow, but we are always rejoicing. We are just humanity minus sin, plus Jesus' love, when we are fully saved. We maintain that a sanctified soul gets more real joy out of this life than any unsaved person does. One who is sanctified not only lives for Heaven, but lives for the best in this life. One can see beauty, and an expression of good everywhere he goes, and in whatever he sees. It is true that in some things the sinner sees, in which he gets no pleasure, the Christian sees God's good hand and takes real pleasure in them even though they bring sorrow or suffering, for he knows that "all things work together for good to them that love God, to them who are the called according to his purpose." Where the sinner and even the unsanctified Christian, at times complain, the fully saved praises God. If one can define "uttermost," then we can tell the reader to what extent we mean Jesus saves when we say "uttermost." Failing to find a satisfactory definition in our lexicons, we manufactured one of our own, though it does not cover the scope of the word. We define it as meaning, inmost, outmost, upmost, downmost, and furthermost.

Thank God for this uttermost salvation, and for its satisfying qualities; it fills even the craving of the mind. I remember when I was seeking holiness, that my father, who had been converted from infidelity and the world, and who had not believed the Bible to be God's *inspired* Book, but now believed it cover and all, said to me, "Ben, I believe the Bible, and that we must be holy before we can go to Heaven; but as to when, where, and how we are to receive holiness is another question." He said, "Go slow, be careful, for you know that you are Scotch Irish, and you have an indomitable disposition, and you are always flying into a passion when things do not go your way. I doubt if you ever get enough holiness to take that out of you; and if you profess holiness and then have those spells, you will cause the people to lose confidence in you, and it will hurt the cause that you have espoused." There was some good advice in his sayings, and I did not have to pay attention to any but the good. So I did go slow, but sure, and got to the place where I was desperate in the matter, and made a full consecration, gave up everything and everybody, and put my Scotch ambition, and Irish determination on the altar, then believed the Lord, and He sanctified me, taking out the Scotch—not the Scotch blood, but the disposition to fly into a passion—and left me a sanctified Irishman. Thank the Lord, I haven't had a "spell" in twenty-six and a half years, and the Blessing holds good today. My father afterward believed in holiness, because I did not have "spells;" and my wife believes in it too because it keeps me as well as it keeps her. Get killed out to sin, that is all you need to keep you from giving people a "piece of your mind." All those spells, and spasms, and pouts are the fruit of "the sin" in your heart, that conversion

did not remove. You cannot convert the "old man," you must get him killed. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." If He is to do it, He can kill him at one stroke, so let Him have the chance now. He can save to the uttermost all that come unto God by him. Christ is not in the tomb; He is in the skies, and is still slaying carnality. "He ever liveth." He is at your side just now; He hears that heart-sigh for deliverance, and He is making "intercession" for you. When one gets converted and sanctified, he is commanded to "possess the land," drive out the inhabitants, slay giants, behead kings, and do exploits for God. No man can put a measuring line on your experience, and say, "Stop!" You can walk with God like Enoch did until you walk off with Him to the skies, and then walk with Him in the City of Light forever and forever. Hallelujah, He saves to the uttermost! Christ is the only hope of the world's redemption. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jesus is our only hope.

XII.

IT PAYS TO PRAY

THERE is inestimable value in a family altar. The writer has had one ever since he was converted. One does not necessarily have to be the head of a family to have an altar of prayer; he can begin with himself as I did, and then as opportunity affords he can erect one with some one else. Well do I remember that when I was converted I felt I must pray and read my Bible every day to keep a good experience. So I never neglected my Bible; and when it came time to retire I always knelt by my bedside and prayed to God, giving Him thanks for His keeping power through the day, and for His many, unmerited mercies and blessings of which I was the recipient, also asking Him to safeguard me through the shades of the night and to make me a blessing to every soul that I should come in contact with. It was only a short time after I began thus to pray that I felt very heavily burdened for others, and that I must enlarge my circle of prayer. I ventured to ask my father, for whom the burden was weighing so heavily upon me, to give me permission to have prayer with the family. He refused; but my stepmother, who was religiously inclined, gave me permission. It was a hard task at first to undertake it, but the Lord made it easier for me as the days passed by, until the family was saved as I have heretofore stated. After father's conversion he erected an altar; and he and mother kept it up until her home-going, or for twenty-seven years. Many times have I been blessed with them around their family altar. A year after I had

prayed the family through to God, I married Miss Etta J. Price, one of the finest young women in all the country. She was a church member and a Sunday school teacher. She had been reared in a godly home where they had a family altar, and she was taught to read the Scriptures, and with the rest of the children joined in reading the Bible lesson for family worship. They all had Testaments, and each would read a verse as his or her turn came. But, like thousands of others, she took church joining and morality for Christianity. We erected an altar in our home; but she could not pray, nor ask a blessing at the table, her excuse being that she was not gifted in speech. So it all fell to me, but the Lord blessed me in performing my duty as a Christian. Our home was always the ministers' home. I loved the service of the Lord, and also to give to His cause; but Mrs. McBride not being converted was sometimes fearful that we might go to the poorhouse or would say, that we could have spent the money on ourselves to good profit. But I always assured her that it would come back with interest, and it always did. We would go to church, and when the pastor would be preaching about Jesus and His power to save, I would get blessed, and shout, and get a little too loud for the enjoyment of those who had no salvation; and when we would go home she would say before or after we arrived, "Ben, you do not know how you act; it grates on my nerves, and shocks my sensibilities." She did not scold me, but just wanted me to know that she did not enjoy that part of my religion. She would sometimes say, "Why, I have as much religion as anyone, and I do not see anything to make an ado about." I would feel sorry that I had made her feel so bad, by my shouting, and would promise her not to do so

any more for her sake. But we would go again to the service, and I would forget my promise, and act worse than before. It was a great trial for one who was not spiritual to put up with that sort of conduct most every week in the year. But the Lord had saved me, and made me respectable; for she would not notice me, nor keep company with me before I was saved; and I had a right to get blessed. The people had thought that I was hardly worth trying to save, and I had felt the stroke of sin heavily. But, glory to God, He can save and make the worst to be noticed and loved by the people after all. Well, we had been married just one year, when we attended a Baptist meeting (we were Methodists) and conviction was on, and they were having a great meeting. Mrs. McBride had been living under conviction for months; but at this meeting she got more conviction than she could stand under, and she ran to the altar and began to pray. She asked me to forgive her for ignoring my salvation and for asking me to behave when I went to church; but she had been forgiven all the time, for I was always trying to win her for Jesus. A Christian does not hold anything against folks. But while at the altar she remembered that there were some folks there whom she did not "hate, but did not like very well." So she left the altar and went to them and asked their forgiveness, and was gloriously converted before she got back to the altar; and for twenty-seven years she has never asked me to behave at church, nor to not give money away.

In fact, she has had to do most of the shouting since that time, and she gives away nearly everything she gets. God has made her a great factor in helping me to win souls for Jesus; for when the meal has been low in the barrel,

and things were not so favorable financially, and when I felt that I should turn my attention to the business affairs of life, she has always urged me to go on, and to trust God, saying that we would come out all right. She is a splendid worker for the Lord, and delights in His service, and she will receive her share in the rewards when battling is over. She has been patient, and has borne with me in my weakness and shortcomings of life. The fire has never died on our family altar; but she has kept the fire burning at home for twenty years while I have been out in the work, getting home at first only every two or three months; but as the years have rolled by it has become necessary for me to stay away from six to eight months at a time. To God be all the glory for a good Christian wife and children who love Jesus. The family altar is of inestimable value. Have you one?

XIII.

TWENTIETH CENTURY WONDERS IN DIVINE HEALING

"WHO forgiveth all thine iniquities; who healeth all thy diseases," is still in the realm of God's miracle performing power in the Twentieth Century. We have witnessed His power to heal in a marvelous way. "Jesus Christ the same yesterday, and today, and forever." He who healed yesterday is walking in our midst today in all His beauty, glory, and power.

I was broken in health, having suffered the effects of two spells of typhoid fever, and derangement of the stomach until I could not eat any solid food without almost dying from indigestion. I suffered from sunpains in my head, from an hour after sunrise until about an hour before sunset almost every day, until it seemed that I could not live. No one could do me any good. I had tried all the remedies suggested by elderly people, and had received no benefit at all from doctors' medicines. I had written my last word two or three times, not expecting to see another day. I remember once while in a hotel in Chickasha, Oklahoma, thinking that the morning would find me in Glory, I wrote a note to the manager of the hotel, and left it on the table, giving him orders as to what disposition to make of my body. It was while trying to hold a meeting in an Oklahoma town, that I was brought face to face with this truth of God's healing power. A lady who is now living, who was an invalid for years, and could not be helped by physicians, read the an-

nouncement of the meeting in *God's Revivalist.* As she had read of so many cases of Divine Healing in that paper, she thought that all Holiness preachers believed in it. As she was a Christian (a Presbyterian) the Lord spoke to her, and said, "If you will go to that Holiness meeting, the evangelist will anoint you, and you shall be healed." She spoke to her husband about the matter, and he replied, "You may go if you want to." So preparations were made for her going. I shall never forget the day when she, in her helpless condition, was brought to the meeting on a cot. It was Friday afternoon. Her husband came to me and asked me if I would anoint her. I replied, "I am a sick man, and not able to care for myself;" and my looks convinced him, for I was reduced to skin and bones. "And besides," I said, "I never did such a thing, and do not know how to perform such a ceremony." He replied that his wife would be disappointed, and as she thought that the Lord had spoken to her, her faith might be wrecked, and he would be glad if I would anoint her anyway. I told him that if they would stay over Sunday I would search the Scriptures, and if I could find enough to justify me in so doing, it would give me great pleasure to anoint her; but that it must be understood I was a sick man, and that it would be the case of a sick man anointing a sick woman for healing; also that I did not profess any gift, and if she were healed it would be the Lord's work; and if she were not, I was not to blame in any way. They stayed, and I began to read and pray; for it was a great undertaking for me. The Healing Service was announced for 3 o'clock Sunday afternoon. God's power was being manifested in a great and wonderful way, many were getting saved and sanctified, and the crowds were very large. When the time came

for the healing, interest was running high, and many came out of curiosity to see what would happen. I did not speak but a few minutes, for I had nothing to say on the subject; but I read several Scriptures which I felt were sufficient grounds on which to proceed. I made it clear that I had no experience in healing, and did not know how to proceed, but that it stood to all reason that if the Lord could heal one, He could heal a dozen, or as many as would believe, and if He was willing to heal one, He was willing to heal all; so if there were others who wanted to come, to feel free to do so. To my surprise thirteen came, including the one who had been brought for that purpose. None who were there will ever forget that day. I took a little bottle of olive oil that Sister McClung had brought me, for she was a strong person in faith healing (Mrs. McBride and I were stopping with the McClung family) and I began at the first one, and put a little oil on their heads as I went down the altar, saying some few words that I never have remembered. I came to the sick woman that was to test me on Divine Healing, and put some oil on her head, and laid my hands on her head, and started to pray; and the power struck her so forcibly that she fell over as if she were dead, and I felt as though a bucket of hot water had been poured on my head and gone to my very feet; but still I did not think of being healed. The lady looked as though she had been killed instead of healed. All the rest went away from the altar, some shouting, and others quietly, but everyone testified to being healed. The lady was laid to one side, and the service went on. We had altar service for sinners and believers and God met us in a most remarkable way. The evening service came on, and the crowd was still larger, for the news

had gone everywhere that the sick woman looked as though she was killed; but we assured them that God would bring her out all right. I was about ready to take my text in the evening when she came to herself, leaping and bounding, and shouted all over the grounds declaring that she was healed. The meeting of that night cannot be described; salvation rolled like rivers, and saints shouted for joy. Sister Donner afterward moved to Peniel, Texas, with her husband; and many will bear witness to the fact that she kept her olive oil bottle close by, and she anointed many and they were healed in answer to prayer. Years have come and gone since that time, and only a year or two ago we know that she was still in good health. Strange as it may seem, I went to the place where we were stopping that night, and ate a hearty midnight meal which would have killed me before; and I retired and slept like a baby in its mother's arms. I went on until the second night after, eating and enjoying myself, and I said to Mrs. McBride and Sister McClung, "I believe that the Lord healed me, too;" and simultaneously both said, "I knew that He had," and we all praised God together for His power to heal. Nearly twenty years have gone by, and the healing has held good, and He has touched me many times since. Glory to God. "He is just the same today."

About six months after this miracle was wrought in my body, I was holding a meeting in another place, and a man came to the services, who walked on crutches, and could not get out of a chair without help. He was a good sanctified man, and believed in God's healing power; and as my own faith was strong, for I had not yet got through shouting over my own healing, I simply believed that the Lord could do anything (and I am still a believer) when he asked me to

anoint him for healing, I gladly responded, but against much opposition. The people said, "Why, that man has not walked a step without crutches, in five years, and I would not undertake it if I were you. But he sat in a chair, a few believers gathered around him, and I stood up with my hands on his head, and anointed him while praying for his healing. But before I got through, I felt my man slip out from under my hands. I opened my eyes to see what had become of him; and to the surprise of all the people, and yet to their joy, he was running down the aisle shouting, "I am healed! I am healed!" He took two rounds at it, and saints laughed, shouted, and wept for joy while sinners trembled, and the altar was soon filled, and tides swept, and the old-time power fell, and we will finish the story in Heaven. But it will rejoice you to know that the man went away that night and forgot his crutches, and the man where we were stopping got them, and 'phoned to him about them. He said, "Give them to Brother McBride to carry home with him as a witness to God's healing power." For several years we took them to the healing services in Peniel; and years afterward the man was still walking. Glory to Jesus!

One time while I was living in Peniel, Texas, Rev. A. S. Clark and I had returned from a campaign for souls (he was singing for me then) and Sister Jinks, a very saintly woman who lived a block from us, had been under the physician's care for two weeks. She was very sick with typhoid fever, and called for Brother Clark and me to come and anoint her. We went at once; she was suffering greatly, and Doctor Benton, our neighbor, a fine physician, and one of the best sanctified men we have ever known (and who is still living there) was ready to inject a narcotic into her

arm to give her ease. But we said, "Let us anoint her first," which was satisfactory to all. We anointed her; Brother Clark prayed and I prayed, and then Doctor Benton prayed; and while he was praying the Lord healed her, and she began to praise God, and we all joined in, and when she ceased, she said, "Doctor, you can take your medicine and go home, the Lord has healed me." It pleased him very much that the Lord should be the physician, and we all went home. The next morning Sister Jinks was well, and cooked breakfast for the family. She lived a few years, and then went home to Glory. Praise the Lord!

I had held a great meeting near Pawnee City, Oklahoma, some years ago. The Lord laid people out all night as if they were dead. Saving, healing, and sanctifying power was manifested, and such a meeting as we had there is seldom seen in these days. It was noised abroad, and a lady who had appendicitis heard of it. She would have been operated on, but the family was so poor that the physicians did not see any chance for their pay, and were putting it off as long as possible. She heard that I was coming into the little city to stay all night and get an early train; and wanted me to come and anoint her. So she had asked the county recorder who was a sanctified man, and a good friend of mine, to get in touch with me and ask me to anoint her for healing. Brother Wear and a sewing machine agent who was strong in the faith, went with me to her house. It was about four o'clock in the afternoon, and there were two or three of her neighbors in to see her. We read some Scripture, and said to her, "Do you believe that God can heal you?" to which she replied, "I certainly do." We prayed a short prayer, and anointed her, and were about to go, when I said to her,

"Lady, I will meet the devil on my way to the hotel, and he will ask me if you were healed. What shall I tell him?" She said, "Tell him that I am healed." About six o'clock she 'phoned to Brother Wear and me to come back and hold a service that night. The house was full, and we had a salvation time. I left next morning, but she went out holding prayer meetings, and we were informed by good authority that she never had the operation, and many souls were saved because of her healing. My precious friend, Brother Wear, and his saintly wife have gone to Glory; and one of his sons, a special friend of mine, is preaching the Gospel in southern California.

We believe that God will let us see just as great results in healing these days if we will only believe. Every year I see marvelous cases of healing. One of the greatest lately occurred where the Lord restored sight to the blind. Hallelujah! Twentieth Century wonders are for those who will believe. We could write about many more wonders in healing, but feel that this is enough for this book. Amen.

XIV.

THE NATURE OF THE KINGDOM OF GOD

"NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 24-34.

We direct your attention to the thirty-third verse of this reading. The subject of the kingdom of God has been discussed pro and con from every religious platform in the land. On this battlefield theologians of all rank have met, crossed swords and fought great battles. Ministers of all calibers have discussed it, and all have gone away as they came. There are yet diverse opinions as to the nature of the kingdom of God. But to our thinking the Scriptures make it very clear. The kingdom that we are exhorted to seek as referred to in this text is purely a spiritual kingdom, a kingdom to be set up in our hearts, an internal kingdom, if you please. You ask, "Will He not set up a literal kingdom?" We answer, Yes, in His own good time. There will come the time when He will dethrone the kings of the earth, and put old "Diabolus" into the pit, and set up His throne, and rule without a rival; and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But the time is not for us to know. It is a spiritual kingdom, and we may possess it right here. Glory to God! This is why Jesus was not received by His own, and crowned King of the Jews. "My kingdom is not of this world," said Jesus. His kingdom is from above. Hallelujah! It is a kingdom that no orator, artist, preacher, or poet can ever describe. You will have to have His kingdom within to ever know the joys of this supernatural religion.

He came not to set up a temporal kingdom, but to break down the middle wall of partition between the Jew and the Gentile races, making it possible for all men to have the kingdom of Christ set up in their hearts. If, when Jesus reached His majority, He had seated Himself in a beautiful white carriage, drawn by four white horses with white harness, mounted with silver, with a driver dressed in a long white robe, and a man by his side dressed in white with a megaphone in his hand calling to the multitudes as He drove through the streets of Jerusalem, "Behold your king! He is going to set up His earthly kingdom," they would in great splendor have crowned Him king. But, thank God, He came to set up a kingdom in the hearts of all the people if they will let Him, if they will seek "first the kingdom of God and his righteousness." In order to accomplish this, the most mysterious fact, it became necessary for Him to stoop to the low plane of poverty; and this He did. He was born in abject poverty, grew up in abject poverty, died in abject poverty, and was buried in abject poverty; but "he became poor, that ye through his poverty might be rich." Jesus' entry into Jerusalem was not in a white carriage drawn by white horses, but on the back of the "foal of an ass." It was not to set up a kingdom, but to purify the temple by driving out the buyers and sellers and to make it again "a house of prayer." When Jesus was born it was in a borrowed ox stall, and He was laid in a borrowed manger, and wrapped in borrowed clothes. He lived with a poor carpenter, and grew up around the carpenter's bench, and played with the poor children in the streets of Nazareth. When He entered upon His mission work, He went out in poverty. One day, one would follow Him, and He said, "The foxes

have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He also said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." When He was halted for His tax money, He did not have a cent to pay His tax, but sent Peter to the sea to catch a fish which contained the money in its mouth to pay their tax. When He had a stopping place it was with the orphan children, Mary, Martha, and Lazarus. He slept, and prayed in the mountains many nights. He comforted the widows, and solaced the sorrowing, and healed the sick; and "the poor heard him gladly." Thank God that He came in the way that He did, and for the purpose that He did!

This kingdom that He sets up in human hearts has withstood the onslaught of men and devils for six thousand years. It has braved the infidelity of the ages, and defeated its foes, and triumphed on every battle field, and landed its devotees on the shores of triumphant bliss. Glory to God! Thank God, the old ship of Zion will make the last trip successfully, and pass through the golden gate, and cast anchor in Heaven's portal, and throw her gangplank on the shores of sweet deliverance, and land all on board in that City where no sorrow ever comes

The kingdom of God in the human heart has nerved the martyr to the stake, the pilgrim to the dungeon, and to the furnace of fire, the Daniels to the lion's den, the Roman Inquisition, the headman's axe, crucifixion, Boxers' knife, and death by the bloody Turk in a hundred ways. It nerves the Christian to face the fierce opposition, snubs, and persecution of the Christ rejecter and the brainy critic of this present age, and gives him peace, and "joy unspeakable and full of

glory." We rejoice in tribulation. Hallelujah to His sweet name forever! This kingdom is brighter than the sun, as satisfactory as God, and as durable as His throne.

We call your attention to some Scriptures that relate to the kingdom and Kingship of Christ, to buttress our position. Because of the life of close proximity with God, the prophet Isaiah was let step down through the vista of eight coming centuries, and witness the birth of the King. As he stood there gazing, by vision and revelation, into the face of the innocent, lovely Babe, Christ Jesus, with joy of heart he lifted his clarion voice, and said, "For unto us a child is born, unto us a son is given: and the government (kingdom) shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government (kingdom) and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7. You will note that the prophet was speaking in the present tense: "A child is born, a son is given"—not going to be. In reality he witnessed the birth of Christ. The word "government" here is rendered kingdom in the seventh verse, which warrants and establishes beyond doubt our position, as you will see.

The appellations given to the King insure us victory over all opposing powers. Let us notice briefly these titles:

"Wonderful." When we try to define this title, we only stand in amazement and wonderment, and revel in its scope, depth, and beauty. It surpasses all mental conception; about all one can say, is that it is just wonderful. Lexicographers

are at sea in trying to give us an adequate definition. It is an unexplored and unfathomed continent; the Spirit is the only One who can reveal the hidden treasures to us. Jesus is the most wonderful personage that ever trod this old sin-cursed earth. To behold Him is but to admire, and love Him! He entrances the mind, enchains the vision, and wins the heart. Wonderful Christ! Wonderful salvation! Wonderful love! He is indeed wonderful.

"Counsellor." The King becomes our Counsellor; in fact He is the council chamber for all the people, for all the ages. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." Is it not a great consolation to have one who is possessed with all the wisdom of the Godhead whom we can go to when we need counsel that cannot be obtained from any mortal man? There are times in one's life when he has problems and difficulties that he cannot match, and no one can help, or advise him; but, thank God, when all earthly means fail us, then we are invited by the great "Counsellor" to come into the secret chamber with Him, and to spread out our troubles before Him. And He never sends us away without the proper, and helpful wisdom that we need. If there is one who at times does not need such help and advice as only the "Counsellor" can give, he is indeed a most favored person. Thank God for such a Friend, and "Counsellor" in this dark old world, to give us help, succor, and advice!

"The Mighty God." This appellation insures us victory here, and victory forever. Thank God, it is enough to give us a backbone like steel, and put martyr blood in our veins, and enable us to lift our head like the blooming flower to

the sun, when we think that He is no weakling, or man of straw, no merely human being; but the "Mighty God" who laid the foundations of the deep, and made the firmament above, and scooped out the valleys, and piled up the mountains and chiseled the gorges and carpeted the earth with verdant green, laced it with rippling rills, running brooks and rolling rivers; stretched out the heavens like a curtain; and by the word of His mouth set the furnace of the sun on fire, called the moon from the womb of night, and studded the heavens with dancing stars, and sent rolling worlds and moving systems from His finger tips, and holds them in their orbits through whirling centuries without a single collision. He measures the waters in His hand, weighs the hills in balances, and the mountains in scales. He maketh the clouds His chariot, and drives the fleet-winged lightning for steeds. He plants His feet upon the winds, and speaks to raging seas. He weaves the rainbow into a scarf, and throws it upon the shoulders of the dying storm. Underneath us are His "everlasting arms." Bless God, victory is ours, for He is the "Mighty God, The Everlasting Father!" Israel of old was held at a great distance from God; they had to approach Him in the name of "Jehovah" and were made to stand in awe at the mentioning of His name. But we are privileged to sustain the close relationship of sons and daughters to a father. "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." So we can approach Him as our loving "heavenly Father," and smile in His presence while He grants us our petition. He is pleased to have us approach Him thus. He is as stern as the law, but as gentle as grace; as tender as a mother heart, as uncompromising as Divine jus-

tice, but as forgiving as the dying Christ. Glory to God for assured victory in life, and ultimate success in the end. "He uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge."

"The Prince of peace." Wonderful appellation! No one can give peace to the human heart, but this Prince; but, thank God, when all is unrest, turmoil, trouble, and sorrow, He can step into the arena of the soul, and say, "Peace be still," and all is as calm as May Day. He who spoke to the raging sea of Galilee, and caused its blue waves to cease their raging, can speak to the surging waves of the sinful soul, and they will cease their troubling.

His kingdom is not only an internal kingdom; but it is an eternal kingdom that endures forever. When the sun has burned its heart out, and the moon has faded with age, and the stars refuse to shine, and the world has worn its axis out, then this glorious kingdom shall shine brighter with the rolling of eternal cycles.

When Jesus stood before Pilate, and was asked about being the King of the Jews, and about His kingdom, He answered, "My kingdom is not of this world." His kingdom is from above. Again He said, "Behold, the kingdom of God is within you." So we establish our position beyond question that the kingdom of God is an internal, supernatural kingdom to be set up in the hearts of those who seek it.

Reader, have you this kingdom set up in your heart? If not, "seek first the kingdom of God, and his righteousness; and all these things (necessaries of life) shall be added unto you."

Daniel, interpreting the vision of the king, that so troubled him, in which he saw a stone that was hewn out without

hands, come rolling down the mountain side, striking the image that represented the ten kingdoms, and breaking it to pieces, even grinding it "like the chaff of the summer threshing floors," says that this stone eventually "filled the whole earth." In his interpretation the stone is the coming kingdom of our Lord. When here in the flesh, Christ was counted very insignificant; He was "despised and rejected of men;" but, thank God, He is coming again, and will then set up the kingdom of which Daniel speaks, and which will fill the whole earth. The kingdoms of this world will become the kingdoms of our Christ. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2: 44, 45. Glory to God the Father, God the Son, and God the Holy Ghost! "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Dan. 4: 3.

XV.

THREE ELEMENTS OF THE KINGDOM OF GOD

THERE are three elements that go to make up the kingdom of God, which we should like to consider for a time with you: Righteousness, and peace, and joy in the Holy Ghost. St. Paul, speaking thirty years after Jesus preached the sermon on the Mount, defined the Master's saying, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." So you will see that he gives us a negative and a positive definition of the kingdom. St. Paul was in line with Jesus' preaching as all true ministers are in line with each other.

Take the first element, Righteousness, and let us look at it. There is something within the four walls of every individual that broad acres, palatial homes, fine furnishings, automobiles, money, scenery, fame, and honor can never satisfy. If one does not get salvation and recover the loss that he sustained in the fall of Adam, he will be discontented and unhappy forever. The soul lost its fitness to fellowship, commune, and associate with God, when man sinned in the Garden of Eden; and no matter what else the torments of hell may be it will be a hell of woe to the lost soul to spend its eternity in separation from God and holiness. Oh, the very thought of banishment from God, home, and Heaven, into a continent whose name "outer darkness" indicates its despair! The remorse alone of a lost soul will make a hell too awful to describe.

There is only one thing that will render the soul happy, and completely satisfied in time and in eternity, and that is constant companionship with its Creator, and unbroken fellowship with heavenly beings. And this it can never have unless it has the lost heritage restored. Mr. Milton tells us of Paradise lost in Eden; but, thank God, the Bible tells us of Paradise regained in Christ! We are reminded that there is more to the kingdom of God than merely a shouting blessing. While we enjoy shouting, and where there is much spirituality there will be more or less shouting, yet there is something deeper and more abiding than shouting. Jesus solved the whole problem of human life in one utterance, "Make the tree good, and the fruit will be good." Bad trees represent bad men, or sinners. And the mystery of regenerating grace is that it performs the miracle of making good men, or Christians, out of bad men, which in the last analysis means that God can make us right, or good, by imparting to us His own nature which is righteousness. He puts within us the principle of righteousness which enables us to live right, or bring forth good fruit. Principle abides when shouting has died away; and will cause us to stand foursquare for God and right anywhere, any time, and in every place, among all people. We admit that there are some good feelings at times in religious experience, but there is something that is of more abiding consequence, and a thousand fathoms deeper than feelings; and that is the element of righteousness. This abiding element makes us just as religious when we feel bad as when we feel good. Feeling is not the soul's thermometer. Principle gives standing and quality to the Christian. Do not go by feelings. You will remember that Isaac went by feeling one time, and blessed the wrong son; so we cannot

always depend on feelings as a guide. But righteousness never fails as a safe guide; if you know that you are right in all of your actions of life, hold steady, the Spirit will sanction your life. Feelings that come from the operations of the Spirit within us are very enjoyable, but are not necessary to a good experience. A man who has the principle of righteousness within does not need a watch to make him live right (although he has many watching him). No matter if he were in the worst street, in the worst city in the world, in the darkest night of earth, with sin unbridled all around him, and the devil holding high carnival, he would walk just as uprightly, and be just as correct in his deportment in every phase of his life as if he were in his home city, on the best and cleanest street, in the noonday sunlight. He is just as righteous among a strange and unknown people as he is among his own neighbors and friends; yea, even as in the presence of his own wife and children. A man who has the element of righteousness in his heart, can look every man in the face, void of any disposition to beat, cheat, hurt, harm, or injure him in any way; he will do unto all men as he would have all men do unto him. This is the quintessence of the religion of the kingdom of God. The golden rule, laid down by our Lord Jesus Christ is His sermon on the Mount, is the rule of practice for the Christian. A man of this character will conduct himself toward every woman as he would toward his own mother or sister; he stands for the protection of mother, sister, home, and purity; and would no more wrong another's mother or sister than he would wrong his own. If this is not a true conception of God's righteousness, then we must confess that we do not know what it would be. The one who has this principle within is per-

fectly honest and trustworthy and will pay the bills that he has contracted. We do not say that one will always be able to meet his obligations when due; but we do say that he will acknowledge the legality of them, and will pay them as soon as possible. We are never too poor to be honest. A true Christian will be far from bickering and backbiting, or trying to filch from any person his good name or reputation, or trying to limit his power for good by underestimating him or his work. We maintain that God can make us right, inright, outright, upright, downright, to live right, die right, and go to the right place after we die. Glory to God forever.

"Peace." This is an element that is almost, if not, impossible for anyone to describe. In the past thirty and one half years, since the Lord gave the writer peace, he has not been able in all of his research to find language to portray to the minds of men just what peace is to our hearts. But with the poet, we can say that it is better felt than told. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Peace in a home, peace with your fellow man, peace in a city, town, community, state or nation is indeed great, and brings gladness, comfort, and consolation. But there is a peace of soul that far excels any earthly peace, and that is peace with God. That soul who has offended God may come in penitence, forsaking sin, and suing for pardon, and by faith lay hold of God's saving power in the reconciling merits of Jesus' blood, and find peace, sweet peace. When the trembling soul thus comes, Jesus the Mediator steps between him, the offender, and God, the Offended, putting one arm around the offender and the other around the Offended, and reconciles them;

righteousness, and peace kiss each other on His bleeding brow; and God the Father whispers to the guilty soul, "For Jesus' sake I forgive thee, go and sin no more." Oh, what peace! No mortal tongue can ever express it. If we had never heard of holiness—the deeper, richer experience—we would still be rejoicing over the peace that we obtained when God forgave us our sins. Who can ever forget that moment? It is impossible! It was a translation from the kingdom of Satan into the kingdom of our Lord Jesus Christ. It was a turning "from darkness to light, and from the power of Satan unto God." The burden of sins rolled away and peace flooded the soul. It was an adoption into the family of God, a passing from death unto life. It was being born again, and an obtaining of the Spirit's attestation. Hallelujah! We can adopt the language of the poet, that expresses it so well.

"Far away in the depths of my spirit, just now,
Rolls a melody sweeter than psalm;
In celestial like strains it unceasingly falls,
O'er my soul like an infinite calm.

"What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul;
So secure that no power can mine it away,
While the years of eternity rolls.

Chorus:

"Peace, peace, wonderful peace,
Coming down from the Father above,
Sweep over my spirit forever I pray,
In the fathomless billows of love."

Let the sun cinder; let the moon pale away; let the stars refuse to shine, and the earth lose its equilibrium and go forever like a wandering star through limitless space; let cycles roll, ages grind, and æons run, the peaceful soul will sing on and exult itself in "the peace that passeth all under-

standing, and keeps the heart and mind through Christ Jesus." Glory to God! You may have this peace just now.

The third element is "Joy." We are lost when we contemplate joy. There is absolutely no way to express it; it cannot be put in cold type with printer's ink, it is too deep for the human mind to fathom or comprehend. I have not in all these thirty and a half years been able to find one commentator or theologian who gives me satisfaction as to terms to make it clear to the average mind. Theologians seem to miss the mark when they try to tell us what joy is. It is that internal, supernatural something that wells up into praise like a springing fountain or a flowing well; it is as spontaneous as life; it is a breaking forth in glad hallelujahs, and praises unto God; yea, sometimes it is beyond expression. The eminent divine does not live who can explain it satisfactorily to us. St. Peter in the ecstasy of the blazing Pentecostal experience said, "It is joy unspeakable and full of glory." There is an unutterable joy we know, for there have been a few times in the life of the writer when he was so blessed that he could not utter a word for some moments; it seemed that if the Lord did not stay His hand that he would die. Reader, if you have never experienced the "unutterable joy," we fear that you have not reached the highest altitudes in this Christian experience. Oh, the depth of the riches of His grace! "Launch out into the deep."

"O the joy of sins forgiven,
O the bliss of the Blood-washed know,
O the peace akin to Heaven;
Where the healing waters flow."

The Bible says, "The joy of the Lord is your strength." And the prophet Isaiah says, "With joy shall ye draw water out of the wells of salvation." There is nothing that will

attract the hungry soul, and advertise the religion of our Lord Jesus Christ like a joyful Christian. There is no one who wants a religion that consists of duty, and law, and sanctimoniousness alone; these things so affect one that he must look as solemn as the judgment all the time. But St. Paul says, "Rejoice in the Lord alway: and again I say, Rejoice;" and again he says, "Rejoice evermore." The Psalmist says, "Let everything that hath breath praise the Lord;" and again, he says, "I will bless the Lord at all times: his praise shall be continually in my mouth." Thank God for the element of joy in the Christian religion! The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." It is a fact that there is some pleasure in this old world, and the sinner gets great enjoyment out of many worldly entertainments, and worldly pleasures; but his enjoyment is not the abiding kind like that of the Christian. His is only for a moment, and many times with remorse of conscience as an after effect; and then the thought of meeting God with the sting of sin upon his conscience renders him unhappy. But the enjoyment of the Christian is beyond compare. He gets more out of this old world than the sinner does, for the majestic mountain range, every gorge, every tree, every rippling rill, every leaping brook, every rolling river; the placid ocean, the white-capped billows, the far stretching plains, and every blade of grass, every blooming flower, every climbing vine, and every singing bird speak to him of God; and he revels in the pleasures of all creation. Salvation prepares the soul to get the best out of this world, and will give him the eternal joys of the world to come. I have a better time than any sinner, and challenge all of them to try the Christ-side of life and be a competent judge. Thank God for the joy of a Christian life!

XVI.

THE INCOMING OF THE KING

AFTER the kingdom of God is set up in the heart, and the elements of the kingdom have been put within, thus preparing the soul, the King comes in to make the soul His abiding place, dethroning the "old man," and casting out all of his furniture, and bringing in Heaven's furniture and enthroning Himself. He directs the life to His own glory, and conducts a continual revival that gives constant victory to the soul, and keeps one free from all sin, and on the upward march to the higher altitudes in Canaan land. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Psalms 24: 7-10. You will notice in the first question as to who this King of glory is, the answer is, "The Lord mighty in battle;" but in answer to the question when asked the second time, the answer is, "The Lord of hosts, he is the King of glory." To have our sins all forgiven, and to be adopted into the heavenly family is a wonderful experience of grace; it is an epoch that marks a radical change in one's life, that shall never be forgotten. It seemed to me that I had gotten into a new world—even the trees, mountains, and valleys all looked different; it

seemed that everybody was different, and even the birds sang more sweetly than ever before. All nature seemed to join in with me to shout my peace and pardon. But to have the King of glory come in His Divine personality to cleanse and fill the soul with His own presence, and to shed forth His light and effulgent glory, so that one can unconsciously shine and reflect His glory, is transcendently more wonderful, enjoyable, and indescribable; yea, it is beyond compare. He will come into the soul that has been converted, if that one will lift up his head, open the door, and believe. Glory to His name! "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20. Thank God, when the King comes in, He comes in to stay. He is our Savior, Sanctifier, and glorious Lord. Praise His sweet name!

Our body is to be the house, or the temple of the Holy Ghost. It is therefore to be a clean temple; He will not live in an unclean temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3: 16, 17. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 18, 19. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,

perfecting holiness in the fear of God." 2 Cor. 7: 1. It is made unmistakably clear in these Scriptures that the body is become the dwelling place of the Paraclete of the skies. What an inheritance we have in redemption's plan! Think of the Triune God condescending in His stoop to humanity to make mortality His abiding place. Hallelujah! There is no mention anywhere in God's sacred Word of a sinner being asked to receive the King of glory into his heart. Always, everywhere, the sinner is exhorted to repent of his sins and receive pardon. He is not in a condition to receive such a high and holy Guest. If the King of glory should appear at the heart's door of an unregenerated man, he would cry, "Unclean! Unclean!" and desire that the Guest should go to another. There must be a preparation for the King before He will come in; the soul must not only be pardoned of all its sins, but must have the cleansing blood of Christ applied, making clean the temple, before the King will come in to abide. But, thank God, He will come into a Christian's heart as soon as it is made clean. Open your heart, dear Christian, now and let Him in, if you have not already done so. He is waiting for an open door. You may have the King of all kings come in this moment if you will open the door. He is waiting. Open your heart, and by faith receive Him now.

We here present to you from the Scriptures two visions of the incoming King. The first is found in the sixth chapter of Isaiah, beginning at the first verse. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and

with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

You will notice that it was after king Uzziah died that Isaiah got his vision. He had been tutored, and brought up by the king, and he leaned more or less upon the king; but when the king died, his last stay was gone, and he had to get his help from the Lord. It is a great blessing to any soul when his last stay is knocked from under him and he has to lean on the Lord, for then he will seek help from the right source. Isaiah was in prayer in the temple when he saw the Lord, and was made to see his own unfitness to walk with the King. It was when the Lord of hosts threw the white light of His holiness upon the canvas of Isaiah's soul that Isaiah had discovered to him that he was harboring carnality within his breast, and that carnality was enmity to God, and that it was barred out of the abode of God, and that he was cut off, and could not enter Heaven, nor be at his best for the King. Then he cried, "Woe is me!" and confessed that he was a man of unclean lips; also that the

people with whom he was dwelling were in the same condition as he. The discovery was made when he saw the King, the Lord of hosts. If the child of God ever gets the vision of the King in all His beauty, and the white light of His holiness is thrown upon the canvas of his soul, and he sees carnality as God sees it, and that it bars him out of Heaven, he will acknowledge it and cry for deliverance. Thank God, the King is ready to come in when invited, and He will put carnality out. Let him come in.

The other beautiful description of the incoming of the King, to which we desire to call your attention, you will find in the twenty-first chapter of the Gospel by St. Matthew. It is a wonderful description. "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, my house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Matt. 21: 1-17. Another writer says that while they were shouting Him into the temple, the scribes and Pharisees asked the Master to make them hush. And Jesus said unto them, "If these should hold their peace, the stones would immediately cry out. God will have some people who will shout His praise, and if we who love Him will not do it, then He will ordain the rocks to praise Him. By the grace of God the writer intends to see to it that no one else, nor any rock, shall do his part in the rendering of praise which is so justly due our Lord. Jesus was going into the temple to cleanse it, as is clearly shown in the Scriptures. And this He did, and sat daily in the temple and taught. The King comes into the human temple to cleanse, or sanctify it. The writer remembers well, that beautiful Sunday morning in June twenty-six years ago, when on his way to fill his appointment as a local preacher

in Methodism, that he said the last "Yes" in full, complete consecration, for time, and for eternity, never to take it back. I said, "Live or die, sink or swim, survive or perish; come sorrow, or come pain, come loss, or come gain, I'll go every step of the way." Every redeemed faculty of my regenerated heart said, "Amen! Glory to God! Hallelujah! Praise the Lord!" and shouted the King into the temple. Thank God He came in, and has been reigning supremely ever since. Sometimes when the battle is hard, and the conflict long, and all is dark, and it seems that all earth and hell are arrayed against my soul, and everything threatens my destruction, then the enemy arises and tries to slaughter me, and has the impudence to say to me, "Now, what about your constant revival? Now where is your shouting? Your Lord has gone, and you are left to defeat and to die in despair." But I have learned to be still at such times, and to take an inventory of my soul's condition. So I listen, and away down in the subterranean channels of my soul, I hear one little redeemed faculty saying, in a low tone, "Glory to God!" another saying, "Hallelujah!" another saying, "Amen!" and another saying, "Praise the Lord!" And my faith takes on new inspiration; and in the courage of my soul, I shout ALOUD, "Devil, the revival is going on;" and soon my spiritual thermometer is climbing, and the devil is defeated. Glory to God our King forever!

"Hark, I hear the heralds sing,
Jesus the light of the world;
Glory to our mighty King;
Jesus the light of the world."

The King comes in and abides. There is never an hour that passes but what we can converse with Him, and have

Him converse with us. He keeps the soul always in a state of holiness, and gives one an even tread, and constant victory over the world, and flesh, and the devil. "We walk and we talk with the King, Hallelujah." There is no company like the company of the King of kings. Dear reader, have you let him in? If not, let Him in now; He is waiting for an invitation. He is waiting at the door. Let Him in this moment.

XVII.

PREPARE TO MEET THY GOD—WHY?

AMOS 4:12: "Prepare to meet thy God." First, we should prepare to meet God because we are creatures of two worlds. What we mean by "creatures of two worlds" is that we have an existence in this world, and that we will have an existence in the world to come. Man is dual in his nature. He has soul-life and physical life. The soul-life emanated from God, and gives life to the physical body that was formed out of the dust of the earth. The body is destined to go back to the earth from whence it was taken, but the spirit will return unto the God who gave it, says Solomon, the wise man. The old dogma that has been handed down to us from generation to generation, that we are only a highly educated race of bipeds walking over the earth, and that we evolved from the monkey, baboon, or ape, is only a dogma; there is not a single iota of truth in it; it is only a far-fetched relic of teaching from heathen philosophy, and belongs to the ignorance of the darker days. Evolutionists would have us believe that the statement of the world's existence and the origin of man, in Genesis, is untrue; and would have us imbibe the theory of evolution which has not a single point of beginning, unless it should borrow it from the first chapter of Genesis which is God's Book. Were it not for Divine revelation, we would not be conscious that there was ever a beginning of what we call time, and man's existence; we could have reasoned that we had always been, rather than to fix a beginning point without some higher source of authority than our-

selves. To establish an absolute point of beginning, we must resort to the Bible as our highest authority. Then if we resort to the Book of Genesis to find our starting time, or beginning, why not take all it says about the matter, rather than take a portion of it, and attach our own idea to it, and try to make people accept our view instead of taking the whole statement from Genesis, which is a clear, concise statement of the matter? If any part of the Book of Genesis is correct, it is all correct; and if any of it is incorrect, it is all incorrect, or logic has no sound basis from which to reason, and we are all at sea. If floating protoplasms, and protoplasmistic germs are the end of all reasoning, then we are doomed to everlasting uncertainty about a beginning. But, thank God, back beyond floating protoplasms, and back beyond all germs, some of us can see God, who in the beginning made the heaven and the earth; and we give Him the glory for being the Originator of all things. Many say they can prove conclusively that the world has been in existence for over six thousand years—that it has been in existence for millions of years. All we have to say is that we do not attempt to fix any date; but we do say, fix the date when you will, God was there and the Maker of all things. To say that God did not make the world and man, as He says He did, is to deny that He had a thing to do with it, if we are forced to go by the law of reason. It is all so, or none of it is so; and we are driven to this final conclusion if we reject any of it. To deny that God made man, as He also states in Genesis, and to say that man came "from the monkey" is to again throw us all on an open sea in a raging storm, without a compass or guide; for there is no more sure record as to the beginning of the monkey than there is as to

the beginning of man, for the same authority for the monkey's existence, is the authority for man's existence. And why should we give one credence to the rejection of the other? If we do, we have no sound foundation upon which to base our reasoning, then we are faced with the fact that, after all, the whole thing is a matter of conjecture. If man came from the monkey, then he had to wait until his work of evolution was complete before he could give his ancestor a name, for Adam named the monkey, as well as everything else in the world. So there was no monkey for sure until Adam decided that the monkey was a monkey. Such nonsense is too unreasonable to claim one's attention except to defend the oncoming generations from absolute degeneracy. When we come to the sober moments of our lives, we all know that we are human beings, and that God made us, and that we have a soul. The last words of every dying infidel, that have been recorded, show that they took back all such arguments when they had to go to the grave, and to the Judgment of a just God. Tom Paine, Voltaire, Queen Elizabeth, Sir Thomas Scott, Charles IX, King of France, Bob Ingersol, and many others had to take back all they had said, when they came to die. Every other Bible and God rejecter will have to do likewise when he has to meet the same test.

My beloved reader, we are creatures of two worlds, and we are destined to live as long as God either in Heaven, or in hell. Therefore, we should prepare to meet God.

After God made the body, or the corporal flesh, He "breathed into man's nostrils the breath of life; and man became a living soul," not a living monkey. The Lord put the emphasis on the soul, because the lesser is always included

in the greater. Therefore, when He speaks of the soul, He includes the whole man in many instances. St. Paul says, "We are the offspring of God, and we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 29, 30, 31. "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our God, how excellent is thy name in all the earth!" Psalm 8: 4-9. These Scriptures show plainly that the Lord made man, and that he made him to have dominion over all the works of God's hands, even the beasts of the field; therefore, he could not have come from the beast, or the beast would rule him. How foolish are the ideas of men with reference to the greatest of all God's creatures, man!

We are creatures of two worlds, and we will be held accountable to Almighty God for our actions of this ball of man's activity. There is within man a consciousness that God is holding him to account for his stewardship here, that he never got by educaton; it is an instinct within him that causes his fear of God and the future, when he is without a con-

sciousness that he is on good terms with his Maker. This is why man is a natural worshiper of something that he wants to call God. It may be an image of gold, silver, stone, or wood, and yet man without the knowledge of the true God will pay a great price to do homage, and to worship such as gods.

"Prepare to meet thy God." There is in every individual an inner-subconscious mind which when awakened in the hours of one's sober thinking, tells him that there is a future existence of the soul, and that in his natural state he cannot afford to go to the Judgment, and from there to spend an eternity. And there is a voice that speaks to the soul, and warns it of the impending doom. The soul is fully conscious that it is immortal and must live forever in some world unknown to it; and it feels the need of a preparation to meet God who rewards the righteous with eternal life, and punishes the guilty sinner with eternal punishment. Man's mind must be turned from the natural trend of thinking, and poisoned with infidelity, to make him deny the fact that he is a creature of two worlds. I remember that, when a boy, when I did wrong I felt a condemnation of soul seize me and a fearfulness of "falling into the hands of the living God." I felt that even when no one was near to hear or to see, the condemnation and fear did not leave me; a voice spoke to my soul that God heard and saw me. And many a night I have gone to bed with fear and trembling, with the thought on my mind, What if you should die tonight as you are? I am bold to say that it was the voice of the Spirit speaking to the soul reminding it that "it is not all of life to live, nor all of death to die."

"But after death the judgment." If I had been reared in a home of prayer and there taught that we are to live as long as God, either in Heaven or hell, then I might have attributed it to my teaching; but to the contrary there was no teaching along religious lines; there was no Christ in the home, no Bible read, no thanks at the table, and no salvation professed. Father did not believe in the inspiration of the Bible, or the Divinity of Jesus, or the atonement of Jesus' blood; nor did he believe in a Bible hell, and he had but little use for the Church. But he believed that there is a supreme Being who made all things. He was as strict a moralist as one will ever find. The entire family was unsaved, except that perhaps my brother may have been saved, as he professed religion. My two eldest sisters had died in the faith some years before, and I believe that they were saved in direct answer to prayer, as our mother had prayed for us on her deathbed. After the Lord had saved me in answer to mother's prayer, I took up prayer in my father's home, at first against his will; but God honored it, and my father and my stepmother were brought to Christ before the year had passed. Then they had family prayer in their home conducted by themselves. Praise God that there is power in prayer! My mother was an old-time Methodist woman, but died at an early age, when I was a small boy. But her prayers for four other motherless children and me did more for us than all of the infidel influence; in fact it is the only religious heritage that we had, but it remained with us, and God used it in bringing us to Christ. If there is no future world in which the soul must live, and death ends it all, why did "the world's dying infidels and most noted sinners" want to take back their teaching in death? Why

did Tom Paine say at the last moment, when it was too late to correct his wrongs, that he would give worlds if he had them, if the "Age of Reason" had never been published? Let men boast of their unbelief and infidelity while they live; but when they come to face an open grave, a just God, and an eternity in which they must live forever, they will recant, and would be converted if they could. Devils know, fallen angels know, imps know, and dying sinners know that we are creatures of two worlds. Thank God, some of us knew that we were rebels against God, and guilty sinners, and deserved the wrath of a just God; and we fell at the feet of the crucified Christ, confessed our guilt and sins, sued for pardon, begged for mercy, and found a reconciled Father through Jesus the Mediator. He kissed away our sins and spoke peace to our souls, and made us heirs of eternal life.

"And am I born to die?
To lay this body down?
And must my trembling spirit fly,
Into a world unknown?

"A charge to keep I have
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

"Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare,
A strict account to give.

"Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die."

Secondly: We should prepare to meet God because we are sinners. We are now speaking of the unregenerated soul,

as we were before we returned to God, or we are speaking as the beloved John did, when he said, "The whole world lieth in wickedness." When Lucifer sought to set up his throne equal with God, and thus rebelled against God, and became a devil, God took him and the angels that followed him in the rebellion, and cast them out of Heaven, binding the fallen angels in chains of darkness to await the final disposal of them at the Judgment, when God will incarcerate them and the devil in hell forever. God purified the heavens, and decreed that not "any thing that defileth, neither whatsoever worketh abomination, or maketh a lie" should ever cross its threshold. All sin is barred out of the place where God abides forever. As we are sinners, and sin is barred out of Heaven, we must prepare to meet God. Here we have to do with sin, and sinful people. We see so much of sin's ravages, hear such sad tales of sin and woe, see so many who are in distress and in misery, and so feel the effects of the ravages of sin everywhere we turn, that we are made to praise God that out yonder in a distant land, there is a country where no sin ever comes, where the devil will never set his slimy foot, nor blow his foul breath. It is said by the poet:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

My old friend, and neighbor, Rev. F. M. Lehman, said in his beautiful song, "No Disappointment in Heaven:"

"There'll never be crape on the doorknob,
No funeral train in the sky,
No graves on the hillsides of Glory,
For there we shall nevermore die."

Glory to God!

We are sinners in a twofold sense. First, we are sinners by nature; and secondly, sinners by practice. We are born with the nature, or principle, of sin in us. The sin of Adam was entailed upon all his unborn posterity; in Adam all died, or sinned. Therefore we are correct in our position that all are sinners by a twofold character—born in sin, and sinners by transgression. It is not so popular to speak of being born in sin, or with sin in us in this the Twentieth Century; but, nevertheless, facts remain, and we are confronted with this awful truth that we are depraved. Mr. Wesley used the term "total depravity" in expressing our sinful state.

The Psalmist David, giving the cause of his backsliding a thousand years before the advent of Jesus, said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51: 5. The only life-size photograph that was ever made of the sinful nature, or depravity in its worst form, preying upon human life, was given by that great prophet of the Old Testament, Isaiah, in the first division of his prophecy. And he did not overdraw the picture. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1: 3-7. St. Paul says, "As by one man sin entered into the world, and death

by sin; and so death passed upon all men, for that all have sinned." We are taught in the Word of God, that "the wages of sin is death." There is no evading the truth that if we ever see God's face in peace, we must prepare to meet God. We trust that the Holy Spirit will write this text and message upon every sinful soul who may chance to read these pages, and emblazon it upon every conscience that has sin on it.

"Prepare to meet thy God." We know that this text was addressed to Israel through the prophet Amos; but since it is applicable to every soul on the way to an open grave and the Judgment bar of God, it is always in order. Everywhere we can preach on this text, and be in Divine order; and we should not use the utterance as applicable only to Israel. Let it sink deep into every heart, and let it ring in every ear, and let it hang in letters of fire before the eye of every one who is yet in sin and without a preparation to meet his God. Be sure that sin will blight you in life, curse you in death, enshroud your lost soul, and haunt you in hell. Give it up, dear soul! "Prepare to meet thy God." We are sinners, and no sin will ever enter the pearly gates. "Heaven is a prepared place for a prepared people." How is it with thy soul this moment? Look! Listen! Act! Eternity draweth nigh!

XVIII.

PREPARE TO MEET THY GOD—HOW?

FIRST STEP IN PREPARATION—

The first step is to obtain pardon. Sins committed must be pardoned. Sin is the transgression of God's law. (See John 3: 4.) Transgression brings condemnation upon the heart, guilt upon the conscience, and spots upon the life. Man is the offender, and God is the offended One; therefore, the offender must seek the offended One's pardon in order that reconciliation may be made. The Lord assures the offender pardon on the ground that he confesses his transgression. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55: 7. Thank God, though guilty and condemned, a sinner can find a pardon so abundant that no tongue, pen, or language can describe it. Let cycles roll, ages grind, and aeons run, but they will be insufficient to tell the marvelous story of pardoning grace. When God plants the kiss of pardon on the soul, sin is gone, condemnation is removed, guilt is erased, and He whispers, "Son, though thy sins were many, they are all forgiven thee, go thy way and sin no more." Oh, the joy of that glad moment! No wonder one feels like singing:

"Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

"If we confess our sins (our, plural) he is faithful and just to forgive us our (OUR) sins, and to cleanse us from all unrighteousness." 1 John 1: 9. No matter what the character of the sin, confess it and receive pardon. If it should mean the penitentiary, confess your sin; or if it means making restitution of any kind, make it. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Ezek. 33: 15, 16.

It matters not how bitter the cup of repentance, one must drink it to the dregs; that is, if one would live and not die. A minister has no right whatever to make the way easier than God's Word makes it. And those who would dare attempt to do such a thing will be charged with handling the Word of God deceitfully, by its Author, in the last day. There is full provision made for full salvation from all sin for all men, in the blood of Jesus. Why not confess all sin and get the full benefit of the Atonement? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is the exhortation of our Savior, in Matt. 7: 7, 8. The breath you breathe, and the water you drink, are no more freely given than is your abundant pardon, if you will have it. On the cross of Calvary, the Son of God forsaken by all mankind and even by the Father Himself, left in loneliness and in agony, bore the sins of all in His own bosom and paid the debt to set them free. He

took all the aggregated suffering of all sinners that comes to them here, and then took all the aggregated woes and sufferings of all sinners that should come to them in eternity through the broken law of God, and poured them into one fearful beverage, and drank it to the last dreg and suffered instead of the sinner, to redeem him from sin and hell.

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

There is no message so sweet as that of pardon to a sinner who is already condemned to eternal death, and awaiting the infliction of the penalty. Here, for certain crimes committed by men, a life sentence at hard labor in a state prison is given; but on guilty, unbelieving, and unrepentant sinners there will be imposed the sentence of eternal imprisonment in God's prison house. But we have a message of pardon for all who will confess their sins and guilt. The Judge stands ready to acquit every confessing sinner, and grant him pardon. He waits to forgive.

SECOND STEP IN PREPARATION—

The second step in preparation to meet God is to obtain a pure heart, or to be cleansed from all sin. God has decreed that nothing unclean or impure shall ever cross the threshold of heaven. God is holy, the angels are holy, and the place of their eternal abode is holy; and if sinful man ever abides with them in that pure, sinless land, he will have to be made pure. Hence there is ample provision made in the atoning blood of Christ for the cleansing away of all man's impurities. In the face of the fact that man is a two-

fold sinner it can be seen that a two-fold remedy is necessary; so God has not only provided an abundant pardon for actual sins, but He has also provided cleansing for the defilement of sin entailed on every man from the fall of Adam, our federal head. The inbeing of sin, or entailed sin, called by St. Paul "OUR OLD MAN," can never be removed by pardon. A sin not committed cannot be forgiven. The inbeing of sin, or "our old man," was transmitted from father to son; therefore it must be removed by another process, hence cleansing has been provided for its removal. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. "But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3: 2, 3. John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3: 11, 12. Malachi the prophet, four hundred years before Christ, told of the Lord who would come as a refiner and purifier of the sons of Levi (not sinners, but those who were worshipers of God) and he said that He would come suddenly into His temple as a purifier. And John the Baptist declared that Jesus would "baptize with the Holy Ghost and with fire,"

and purge and garner. Who? "His wheat." To my mind, the words, "His wheat," have much force and weight in proving that only Christians receive the Holy Ghost baptism. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." James 4: 8. Here we see that there is a distinction made between the sinners and the double minded; they are not the same class of people at all. So we want to find out who the double minded are who are to obtain a pure heart. The sinner has but one mind, so it cannot mean him. He has only the carnal mind. He is utterly void of the mind of Christ. The sanctified man has but one mind, the mind of Christ. "Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. Hence all that he does, whether it be to eat or to drink, he does to the glory of God. His supreme desire is that God shall be glorified in his soul, body, and spirit, which are the Lord's. The justified man is, and can be, the only person with two minds (double minded) the mind of Christ, and the fleshly or carnal mind. "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7: 22, 23. The expression used here by the Apostle is conclusive proof that he is speaking of the justified man, whatever else it may include. "For I delight *in* the law of God after the inward man." Who ever heard a sinner say that he delighted in the law of God? A sinner is a condemned man, and condemned by the law. How could one delight in a law that condemned him? Condemnation does not bring delight; it brings anguish, sorrow, and a sense of guilt. A

justified man does "delight in the law of God in the inward man," though he at the same time has another law (the law of sin) in his members that strives to bring him into captivity. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:16, 17.

Notice, in this quotation there are two opposing forces mentioned, two minds, in one: First, the mind of the Spirit which we are exhorted to have. Secondly, the fleshly mind, or the mind from which all lust springs, which must be the carnal mind. We see clearly that there is a war going on between these two contending forces, and that they are in the same person, so that he cannot do the thing that he would. Compare this expression with Romans 7:19: "For the good that I would, I do not: but the evil which I would not, that I do." St. Paul says, in Galatians, that the conflict brought on renders one unable to do the things that he would. In Romans, he says that the law of sin warring against the law of his mind striving to bring him into captivity causes him to do the things that he would not. In summing it all up, he says, "It is no more I, . . . but the sin that dwelleth in me." It seems perfectly clear that the justified man is the double-minded man who is exhorted by St. James to purify his heart. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him;

for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 3. "Blessed are the pure in heart: for they shall see God." Matt. 5: 8. St. John tells us that in his vision on the lone isle of Patmos he saw "the Lamb's wife," and that "to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12: 14. Beloved, nothing impure or unholy shall ever cross Heaven's threshold, and heart purity is the only fitness for that holy dwelling place. By consecration, and faith in Jesus' blood, you can be made pure now. Take this second step in preparing to meet thy God today. "Behold, now is the accepted time; behold, now is the day of salvation."

XIX.

PREPARE TO MEET THY GOD—WHEN?

The question of when to prepare to meet God is easily settled. We answer "Now." You may read the Bible through again and again in vain to find the place where God offers you salvation tomorrow. Every exhortation and every warning in the Bible is against procrastination. Since you have no lease on life, and not even the assurance of another day, that is a sufficient ground on which to seek salvation today in the earnestness of your soul. God is good in lengthening out your life from day to day; surely He is merciful, and good. But pray, tell me how do you expect leniency and mercy in a life of continuous rebellion against Him! You would not expect the favor of a man against whom you were in constant rebellion; and why do you expect God, whose mercy has been walked over, and whose love has been spurned, and whose invitations have been slighted to an alarming degree, to still pity and extend clemency to you? On the basis of all good sound reasoning, He has a perfect right to withdraw His mercy and refuse to be implored in your behalf. Every question has two sides to it. On the ground of your rejection today, He has a perfect right to reject you tomorrow. "Whatsoever a man soweth that shall he also reap," is true in every case. I am not saying that He will reject you, because you have rejected Him, in every case; but if you continue your course it is not without danger. "The Lord said, My spirit shall not always strive

with man." Gen. 6: 3. Did you notice, "The Lord said," not man said? When God warns, there is imminent danger. My friend, take warning and seek the preparation now. If the Spirit is striving with you, yield to Him, lest tomorrow He should be gone forever. Do not delay! Prepare to meet thy God! "Remember now thy Creator in the days of thy youth," is the exhortation of Solomon, in Ecclesiastes. Remember when? Now; and we should like to spell that *now* with capitals to give it more emphasis. "*In the days of thy youth.*" If you could throw the average congregation back into the years from seven to seventeen, you could fill the altar where now one hardly gets a response to the invitation. Hard hearts and evil is all against the return of men to God. Harden your heart, callous your soul, and sear your conscience, and you will reach that place where God cannot write conviction on your heart with the diamond point of the Spirit. There is a line that divides God's mercy from His wrath. "To go beyond that limit means to die," says the poet. "Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55: 6. What is the inference of the prophet's warning? It is that one can get to the place where he cannot find God; that he can get to the place where God is so far away that the soul cannot reach Him. What a picture! My God, save us from getting such a distance from Thee!

Mrs. McBride relates a sad story which brings out the truthfulness of this text. She was visiting the army boys in a camp where they were dying with influenza by the hundreds every day. One morning as she walked down through the wards of the sick and dying boys, her attention was drawn by a young man who was motioning with his

hands for her to come to him. She proceeded to him, and he said, "I am dying, do not leave me!" She said to him, "Son, I am allowed only a few minutes, and I must go; but I know One who will stay. Jesus will stay with you." He said, "Yes, but He is so far away that I cannot reach Him." After a few words of prayer, he said, "He seems to be a little closer." It is possible for a soul to get so distanced from God by sin and resisting His Spirit that it cannot find Him. Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things (temporal blessings) shall be added unto you." Matt. 6: 33. St. Paul says, "Behold, now is the accepted time; behold, now is the day of salvation." Now is the time. "Prepare to meet thy God." "But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." Zech. 7: 11-13. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them." Hosea 5: 6. "Prepare to meet thy God." Now is the time! Do not delay!

Jesus, the sinner's Friend, took their cases, and in their stead suffered the consequence of the broken law. He made Divine satisfaction, abrogating the law's penalty to everyone who accepts the atonement by faith. The stripes were laid upon Him. All that the violation of the Divine law meant, incurred by the sinner, He satisfied. All we have to do as

preachers and workers is to go up and down the earth, and proclaim this glad news of a satisfied law and a free pardon for all; and if the sinner refuses to accept, he will have to bear the responsibility of his lost soul. "Choose you this day whom ye will serve," is the Divine injunction. You choose; you fix your destiny. Oh turn, sinner, turn, why will ye die? The day is far spent; the night is drawing nigh; the sun of life will soon set for you. Will it be golden, or will it be murkey? Fly to Jesus, and secure pardon while it may be found! Call upon Him while He is near! If you do not repent and accept Jesus as your Savior, soon the pall of sin's night will settle upon you, and the eve of your eternity will set in, and with every step the darkness will thicken until shadows shift and shiver forever. And then your poor soul will wail out, "Lost! lost! lost!" only to be mocked by the echoes of your own sad wails. Let ages grind, let cycles roll, let æons run; but still you will be a doomed and lost soul—lost in fathomless, boundless, measureless eternity! Lost, immortal soul! Lost beyond the power of finding! Lost! Going on your deathless march never to return! Repent, lest you die! Repent now! "Prepare to meet thy God!"

XX.

THE GREAT SALVATION

Lesson, Ecclesiastes 12; *Hebrews* 2: 1-4

"REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desires shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.

The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Text Hebrews 2: 3. Subject—The Great Salvation.

Our first lesson is an exhortation by one of the greatest men of Old Testament times, King Solomon. The Lord blessed him above all other men and kings of the earth; He gave him not only wisdom, but wealth and prosperity on all lines until he was the wonder of that age. The Queen

of Sheba could not believe all that she had heard about this wonderful man; but when she came to see him, she exclaimed, "The half was not told me." We will leave the destiny of Solomon for God to settle. "Shall not the Judge of all the earth do right?" Solomon was highly capable, from every point of view, to give us advice at the time he wrote these words. He was now on the verge of the grave, and as he had tried both sides of life, his advice is worthy of our careful and prayerful consideration. After giving the exhortation, he throws out a warning, and says, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Our second lesson is an exhortation on the same line by the greatest man that has lived since the days of Solomon, (Jesus was more than man) the Apostle Paul. He, too, had tried the world side and the Divine side of life, and was capable of giving advice. "THEREFORE WE OUGHT TO GIVE THE MORE EARNEST HEED to the things which we have heard, lest at any time we should let them slip."

Salvation is great. It is great, first, because of its purchase price. There is not anything else that has cost so much as the redemption of a human soul, neither is there anything that is of such inestimable value as a soul. The soul is of such infinite value that no one can compute its worth. Jesus, the infinite One, computed its value, and asked the question that has not been answered in nineteen centuries: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Jesus here showed the value of a soul—let it be the soul of any human being, no matter what his color,

tribe, or standing; say it was the soul of a debauche—He put the soul in the balance, and then put over against it the combined wealth of the world, and He estimated that the soul was priceless. All the wealth of the world could not purchase an entrance into Heaven for one person, nor redeem him from sin; for the world's wealth is of finite value, and there is no basis of exchange between finite and infinite value. Hence the price must be of infinite value, and that price could be found only in the heart of the infinite Son of God. If one could secure a title to all earth's broad acres, and possess the gold of Ophir, and the silver of Peru, and the currency of the world, and make him a mountain out of the silver, wrap it in the currency, and cap it with gold, and could seat himself upon its summit, viewing it all, and say, "It is mine," he would be too poor to buy his way through the pearly gates. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." Yonder in the council in eternity, before the world was, and before God called the sun from the womb of night, and set her furnace on fire; or the moon from nonentity, and sent her on her maiden trip acrosss the universe; or studded the heavens with the stars; or laid the chambers of the deep, Jesus Christ, of His own volition laid Himself on the altar of sacrifice, and took the task of man's redemption. What He suffered in the council of eternity is beyond the human mind to conceive. The mind reels and staggers under the strain of the contemplation of it; it is too deep to fathom.

There is a sense in which, on that occasion, He went to Calvary as truly as He went afterward bearing the Roman cross. In the heart, the act took place. He is called "the Lamb slain from the foundation of the world." In that assumption He unclothed Himself of that unbroken glory that He had with the Father before the world was, the glory that men or angels have never known; for when He finished the task, he asked the Father that He might "glorify him with the glory that he had with him before the world was." Jesus laid aside the eternal, unbroken glory for a robe of flesh that He might be made in the likeness of sinful flesh, that He might condemn sin in the flesh, and become the Redeemer of men. Thank God, He received the unbroken glory back on the morning of the resurrection! It became necessary that Christ incarnate Himself in human flesh, and stoop to the low plane of suffering, sin-sick humanity, in order to provide this salvation. This He did when he became the "man of sorrows, and acquainted with grief." The mystery of all mysteries is the con-joining of Deity with humanity. But thank God, it is an eternal fact that Jesus was very God, as well as very man. As God, He loved beyond degree, even unto the death. As man, He touched every phase of human life. He could weep with those who wept as well as rejoice with those who rejoiced. He, in the payment of the purchase price of our salvation, suffered all that the infliction of the penalty of the broken law meant to a sinner.

Let us review some of the scenes of suffering in payment of the price. His life was not one of ease and comfort from the world's point of view; it was one of suffering, conflict, and battle; but also one of conquest and victory. His suffer-

ing in the conflict of forty days, with old Diabolus is indescribable. The battle waxed hotter and hotter, but Jesus continually repelled the tempter until the devil went skulking away to the pit. Jesus was complete victor, and the fleet-winged angels came down from the holy heights and placed Heaven's laurels upon His brow and ministered unto Him, while all Heaven was exultant.

From Jordan's bank, and from Judea's hillsides, and from the Galilean shores He preached His own Gospel. The unwritten sermons of our Christ are printed with eternal endurance upon the waves of light, and stamped deep into the winds; and through Palestine's hills and valleys they still resound and reverberate, and will forever. He was disowned, persecuted, rejected, despised, and accused three times of having a devil, being mad, and casting out devils through Beelzebub, the prince of devils. He was called an impostor, and was impugned in His motives. His enemies thirsted for His blood. His suffering intensified until we find Him, after delivering His last sermon to His disciples in the very shadows of Golgotha, praying with great fervor. Just before Him, in different directions, were Gethsemane, the Sanhedrin, and Golgotha where He was to die within a few fleeting hours. Just before this, as He sat at meat with His followers, He broke the sad news to them that one of them would betray Him that night. John, who leaned on Jesus' breast, must have been nearest His heart and, looking up into His lovely face, said, "Master, is it I?" Jesus said, "He that dippeth his hand with me in the dish, the same shall betray me." It must have been a sad supper; first, because it was the last one; and, secondly, because one of them was to betray Him. While they were eating, Judas dipped into the sop

with Jesus. After supper they stepped out into the shades of the Oriental night and climbed a long slant to the garden gate and, passing through, they went out into the darkness under the olive trees. Leaving His disciples, Jesus went a stone's cast from them, and fell on His face and, with the weight of a lost world upon His heart, having commanded the three disciples to watch while He prayed, He cried out in the sorrow of His soul, "Father, if it be possible, let this cup pass from me." After uttering these words, He went back to His disciples and, finding them asleep, mildly rebuked them, saying, "What, could ye not watch with me one hour?"

He returned to the same place, and uttered the same words while the burden became heavier, and the sighs cut deeper into His heart-life, and the crucial moment drew on. On this battle hinged the destiny of every soul of the race, and suffering mantled His soul with awful grief. The second time He found His disciples sleeping; they were seemingly insensible to the battle of the Garden, and were not awakened to their responsibilities. They were in a semi-conscious condition while the Master prayed to be able to save the world. To our thinking, here is a picture of the present-day church: Look! Jesus has gone on before, and is in deep agony of prayer for every soul, and the disciples are sleeping, while the destiny of all hangs upon the outcome of that struggle. They sleep while He prays. He is at the right hand of the Father interceding in inexpressible language, leaving the Church here to watch, labor and pray, and to be a co-worker with Him in the salvation of the world. But the Church is not awakened to her responsibilities, or to the fierceness of the battle, while souls are slipping into hell with

every breath we draw. Oh, that this message may make an intercessor out of just one man or woman! Then I shall think that my effort has been worth while. Jesus went back and prayed again, while the burden grew heavier, sighs cut deeper, and the crucial moment drew on. The final issue was to be met. Jesus conquered, saying, "Not my will, but thine, be done." In His agony, He sweat as it were great drops of blood. The battle was now over. He arose and, coming back to His disciples, He said, "Rise up, let us go." Immediately Judas placed the kiss of betrayal on His cheek, and the soldiers led Him away to the trial. After three trials He was condemned to Calvary by false witnesses. Jesus willingly submitted Himself to the mob and to trial. He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down." No devil power could lay hands on incarnate Deity nor take His life without His willingness; if they could have taken it, they could have kept it from Him. But He gave Himself freely for us. Glory to God! After the sentence of death was passed upon Him, they led Him out into the judgment hall, took off his seamless garment, clothed Him in purple, and put the cruel thorn-crown upon His brow. A moment later the blood began to trickle down across His lovely face. They blindfolded Him, and put a reed in His hand, and mocked Him. They smote Him on the cheek, and said, "Prophesy unto us, thou Christ, who is he that smote thee?" He was suffering; Divine Innocency suffered for us in payment of the purchase price of this great salvation. They led Him to a rod put across the judgment hall for the purpose of scourging men, and made Him stand bowed over the rod while His back and limbs were whipped with platted cords

woven with thongs. Soon His back and limbs were lacerated. He endured SUFFERING, indescribable suffering, excruciating pain beyond compare, paying the purchase price of our salvation. They put back upon Him the seamless garment, laid upon His shoulder the Roman cross, and began to ascend the hill Golgotha. On the way He fainted beneath the heavy burden, as His body was weakened from the scourging and suffering. But one, Simon, bore His cross for Him. When they reached the summit, the soldiers nailed Him to the cross, where He hung not only between heaven and earth, but between two thieves.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

See Him die! Ignominy, shame, disgrace, and poverty, are the mantle that sin and the world wrapped about Jesus. He called for water, as He approached the last moment, saying, "I thirst." They offered Him vinegar and gall, but He refused to drink it. They mocked Him, saying, "If thou be the Son of God, come down from the cross." Others mocking, said, "He saved others; himself he cannot save." It was high noon, and the full-orbed sun, looking upon the scene, and remembering the time when Jesus called it from the womb of night and set its furnace on fire, in awful protest hid its face, and refused to witness His death. The moon, looking down upon the scene, with her pale, livid face, remembering when He sent her on her maiden trip across worlds, protested against the death of her Maker, and covered her face. Every dancing star refused to be a witness to the awful tragedy, and receded to covering, throwing the

world into abject darkness. All nature refused to witness His death. The red-fingered lightning played around the rocks of Calvary, the earth shook with an earthquake, and heaved and sighed, while Horeb split her granite ribs, and Lebanon's cedars swayed with grief. The temple rocked, and the veil was rent in twain. The sufferings of earth and hell caused by sin were poured into one cup of fearful beverage, which He drank to the dregs, and cried, "Father, forgive them; for they know not what they do." And then in awful agony He cried, "My God, my God, why hast thou forsaken me?" His head fell limp on His breast, and He cried, "IT IS FINISHED," and yielded up the Ghost. The blood of atonement flowed from His pierced side. Blessed Calvary! Blessed Christ! Dying Lamb, we love thee!

"There's a hill lone and gray, in a land far away,
In a country beyond the blue sea,
Where beneath that fair sky, went a man forth to die,
For the world and for you and for me.

Chorus:
"Oh, it bows down my heart, and the teardrops will start,
When in mem'ry that gray hill I see;
For 'twas there on its side Jesus suffered and died,
To redeem a poor sinner like me.

"Behold! faint on the road, 'neath the world's heavy load,
Comes a thorn-crowned Man on the way!
With a cross He is bowed, but still on thro' the crowd,
He's ascending that hill lone and gray.

"Hark, I hear the dull blow of the hammer swung low,
They are nailing my Lord to the tree!
And the cross they upraise while the multitude gaze
On that blest Lamb of dark Calvary.

"How they mock Him in death to His last lab'ring breath,
While His friends sadly weep o'er the way!
But tho' lonely and faint, still no word of complaint,
Fell from Him on that hillock of gray.

"Then the darkness came down, and the rocks rent around,
And a cry piereed the sad-laden air!
'Twas the voice of our King, who received death's dark sting,
All to save us from endless despair.

"Let the sun hide its face, let the earth reel apace,
Over men who their Savior have slain!
But, behold! from the sod comes the blest Lamb of God,
Who was slain, but is risen again.

Second Chorus:
"Shout aloud, then, my soul, let the glad tidings roll
From the land to the end of the sea!
Jesus conquer'd the grave, and has risen to save
The whole world, and to make us all free."

Go back, and see Him in the agony of the garden, at the midnight hour; see Him in the judgment hall, with blood and spittle on His face, with lacerated back and limbs; see Him dying on Calvary, forsaken by God, angels and men, while the earth heaves, and sun, moon, and stars mourn His death; and hear Him say, "It is finished." See Him thus die, and you must say that salvation is great because of its purchase price.

This salvation is great because of what is does for us. It saves us from all actual sins. Thank God, there is forgiveness for the sinner! Complete, abundant pardon is vouchsafed to every repenting soul. Let us forget what bad sinners we have been; the Lord does not consider whether our crimes are great or small in the settlement of them. The worst of sinners is as readily and fully forgiven as the moral man. The one damning sin of which we are guilty, and which makes us deserving of hell, is unbelief in God's Son, and rejection of the atonement of His blood. "He that believeth on the Son hath everlasting life." "He that believeth not shall be damned." It takes just as abundant salvation

to save the moral man as it does to save the debauche. When any sinner comes to God and confesses his sins, he receives pardon then and there without a cataloguing of his crimes. The unbeliever, though a moral man, must understand that when it comes to salvation his morality will not merit for him one favor from God, and that without accepting the atonement of Christ he will sink into as deep a hell as the worst thug, thief, or harlot. There may be a greater suffering of remorse to the thief, or the harlot, but they will be in the same hell of eternal incarceration. In the dying agonies of Calvary's Lamb ample provision was made for the pardoning of every sinner. Glory to God! "The lion of the tribe of Judah" can break the yoke of sin; and, like the leaves falling from the trees, the old habits will fall off, and will pass away. It may sound too good to be true; but, "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," is the promise held out to the guilty sinner. Thank God, for a salvation so great that it can wash away every sin, and render us as though we had never committed a sin against God! When the sinner is pardoned, his sins are removed so far from him that no smutty-winged imp from the lakes of despair can ever fly far enough while eternity's cycles run, to find them. The blackness of his sins is washed so white in the blood of the Lamb that Divine scrutiny cannot behold even a stain. Thank God, for this great salvation! "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

If it were possible to make a comb out of Heaven's rainbow, and put teeth in it a hundred feet long, we would challenge you to comb out one old sinner from earth's cesspools of iniquity, whom God cannot and will not save, if that sinner confesses and repents of his sins on Bible lines. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am (was) chief." 1 Tim. 1:15. St. Paul was not reckoned in his own sight, or in the sight of other men, a great sinner; but God let him have a vision of himself, and then he felt that he was the chief of sinners. No greater crime can be committed than to persecute Jesus Christ and consent to the death of His followers; and that Saul of Tarsus was guilty of. But when he confessed and repented, God saved him. Thank God, there was forgiveness for such a sinner; and there is pardon for all sinners who will meet the conditions as he did. It is a profound mystery how one can be changed so suddenly and be able to live an entirely different life. But the fact is as profound as the mystery. We cannot explain satisfactorily to the natural mind how an old drunkard can surrender, repent and ask the Lord to save him, and in a lightning's flash have a change wrought in his nature, and from that moment drink no more. But it is a demonstrated fact that he can. Neither can we explain how a profane man can go out and forget to swear; not try to keep from swearing, but forget to swear. God can instantly, in the act of bestowing pardoning grace so change the heart that, instead of swearing, the individual will have songs of praise on his lips. Pardoning grace and regenerating power can do for one in an instant what resolution and reformation cannot do in a lifetime. The slogan

should be, "Get Religion" instead of, "Do Religion." Thank God, this salvation is great because of what it can do for us! It is not a patchwork; it is a making entirely new by the power of redeeming grace. Glory to God! This salvation can save us from all kinds of evil habits: drinking, swearing, dancing, card playing, and attending shows, races, theaters, ball games; in fact from every allurement of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17. Are we not warranted by the Scriptures in taking the position that this great salvation saves from the world? "Ye adulterers and adulteressess, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend to the world is the enemy of God." James 4: 4. Thank God, there is deliverance from sin and the world in this present life! Reader, God can save us from all sin now.

Salvation is great because it saves from inbred sin. I use a theological term here; but if there should be an objection to the term, I will confine myself to Bible terms, and say, "the carnal mind" the "flesh that wars against the Spirit," or "the old man"—not an old man, but "the old man." It would not be stating the case incorrectly if I should say the soul's sin-disease. There is a remedy equal to the disease, and a "plaster as large as the sore;" and it has not failed in a single case in all the centuries of human

history. The carnal mind being an entity cannot be pardoned; therefore, it must be removed by another process. A sin committed must receive pardon. But sin not committed must be removed by some other means. The carnal mind is an entailed sin; therefore pardon does not reach its depths, or take it away. "For this purpose the son of God was manifested, that he might destroy (not pardon) the works of the devil." Thank God, inbred sin can be destroyed, or cleansed away! "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. We are told in the Scriptures that the carnal mind "is not subject to the law of God." Then we ask, How can a man subdue it? And it stands to all reason as well as to Scriptural teaching that God will not receive it back into Heaven. What hope then have we to get rid of it?

We answer, our hope is in the atonement of Jesus' cleansing blood. Since carnality is the spring from which all evil comes, and is the direct result of the Fall, we are bold to say that it is "the works of the devil." But we are also bold to say that the Son of God can destroy it in an instant. To deny this is to limit the power of the Son of God, and admit that His plan for sin's destruction is a failure, and that the whole system is to be justly condemned. Thank God, it is not a failure, as the Bible teaches, and as the Holy Ghost and humanity both attest to, and as the practical life of God's children has proven. It has stood the

test of critics and blatant opposers and the wear of life's rubs, and has given the souls of men a passport into the Celestial City. Thank God, we can find the same deliverance from inbred sin, have the same victory in life, and as glorious an entrance into Heaven, if we accept this great salvation from all sin through faith in Jesus' shed blood.

XXI.

TWO CALLS

God Calls Sinners to Repentance.

"I HAVE called." Prov. 1: 24.

That God would notice sinners, much less call unto them, is astonishing beyond words to express. Man of his own volition sinned against God, breaking His law and incurring His wrath after that he had been warned by Jehovah of the impending consequence. The Lord said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Man wilfully sinned, and plunged his unborn posterity into sin. While the wonder of all ages is, that the Lord would even notice poor, fallen, degraded man much less call him, yet it is a portrayal of that love that is fathomless, boundless, and undying, for a lost race. The Lord came into the garden in the very afternoon of man's fall, and said to Adam, "Where art thou?" and He has been calling unto man ever since. In His stoop of condescension, He did not only notice man, but came to the low plane of fallen humanity, and called him back to repentance and to Himself.

Repentance is imperative; man must repent or perish. God called men to repentance in the old dispensation, through the prophets; and repentance in those days involved as much as it does now, but no more. It involved contrition for sin, confession of, and restitution for, sin; and it means as much now. Isaiah gives us a proper idea of repentance. "Com-

fort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40: 1-5. The thought of filling up the valley by making confession, and bringing down mountains by restitution and straightening up, runs true from Genesis to Revelation. This standard will never be lowered, this is the Gospel that brings results even in this day. If the preachers refuse to preach it, God will raise up some men like John the Baptist who will proclaim it, regardless of consequences. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Ezek. 33: 15, 16. Ezekiel corroborates the statement of Isaiah, hence the fact of the necessity of restitution and confession of sins is established in the mouth of two witnesses. One will not make restitution or confession without heart contrition for sin; but when he sees that it is repent, or perish in outer darkness forever, he will not only be willing to make restitution and confession where it needs to be made, but glad to make it. Nothing but old-fashioned, rock-ribbed repentance will stand

the fires of the Judgment. It is an old saying, but it is true: "Heaven is cheap at any price." Sinner, go to the bottom of things and get a real good start in Christian life, and you will not make much opposition to holiness. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." John the Baptist was a peculiar man not only in the manner of his dress and diet, but in the message he brought. John was to be admired by the honest soul, for he would not let down the standard of Bible repentance, nor cater to the whims of anyone. He absolutely would not baptize a sinner; it took more than signing a card to get him to acknowledge that a person was a Christian. The Pharisees and the Sadducees tried that on him, and he had grace enough to say, "O generation of vipers (snakes) who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for (worthy of) repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham . . . I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3: 8-12.

John the Baptist was an independent preacher. He had a message from God, and he would deliver it regardless of what men thought or did. A God-called man has no apology to make, nor any excuse to offer. Herod became offended at

John and had him imprisoned because John told him of his sin (adultery.) John lost his head, but he obtained a crown, and won a position in the ranks of the two hundred million martyrs of the ages. Pharisees, Sadducees, and Herods did not daunt his courage. He refused to administer baptism to sinners, and to countenance Herod's sin. Men had to prove to him that they were converted before he would ever give them recognition as Christians. He called men to repentance.

While John was in prison, Jesus, having defeated the devil in the wilderness conflict, took up the message where John left off. He used the same text, "Repent: for the kingdom of heaven is at hand." Matt. 4: 17. The Lord will see that this message is given to sinners. If a true God-called man is removed from the ministry, God will have another ready to take up the Gospel message and banner, and carry it to the top of the devil's breastworks and plant it in his face. When we were on top of Lookout Mountain at Chattanooga, Tennessee, some years ago, our guide pointed out a certain place which had a long timber leaning up against a big rock. He said, "Here, boys, a number of flagbearers were shot down trying to scale this pole to the top of the mountain to plant the flag on the enemy's breastworks. As fast as one was shot down, another would take the flag and try to scale the mountain, and eventually they succeeded." No matter how many of the Lord's true ministers have to give up the fight, thank God, there are others ready to take the old banner and Gospel of repentance to defeat the enemy and lead to victory.

Jesus called sinners to repentance. "There were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus

answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13: 1-5. REMEMBER, IT IS REPENT, OR PERISH; we have no alternative. Jesus' words can never be made meaningless. He calls sinners to repentance, and warns them that if they do not repent, they must perish. On the day of Pentecost, when three thousand people were convicted in their hearts, and said to the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." After that, the next day when he was preaching to a multitude, he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3: 19. Peter, under the anointing of Pentecostal power, called men to repentance.

"*I have called.*" I rather like the expression Peter uses, "blotted out." Thank God, there is power in the atoning blood of Jesus to blot out all the sins of the past when a sinner repents. No matter how black, no matter of how long standing one's sins may be, Jesus can blot them out. The Psalmist cried out under deep conviction, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." He realized that though he had gone down, and his sins were black, God could blot them out. Did he get

an answer, is the question? He certainly did. Hear him say: "As far as the east is from the west, so far hath he removed our transgressions from us." Is not that good enough? When I was a little boy going to school in the old log school house, the school ma'am would say, "Benny, get up to the blackboard and exercise." Now, they call it "doing problems;" but with us it was real exercising. She said, "Son, put down four." And I did. Then she said, "Put four under that one, draw a line, and multiply, and tell me how much have you." I well remember that I would say to myself, "Four times four, four times four is eleven; no, four times four, four times four is thirteen; no, that is not correct." Then I would scratch my head, and rub my brow, and sweat brain sweat. I was exercising, you see. Well a fellow never can feel just right when a thing is wrong, so I exercised some more, "Four times four, four times four." And the answer dawned upon me, and I said, "Four times four is sixteen," and I put it under the line. How good I felt! There was a sense of rightness possessed me. Presently, the teacher would come around and look at it, and say, "That is fine." You say, "Well that was not a big problem." No, but it was the biggest that I had ever run against. The teacher would say, "Now, my boy, take the blotter (as an eraser was more generally called then) and blot it out, or erase it." I cannot forget that old blotter. It was a piece of wood about three and a half inches wide and about eight inches long with a piece of sheepskin tacked on it, with the wool on the outside. After applying it a few times, the blackboard was as though we had never put the crayon on it; the problem was blotted out. Thank God, when the blood of Jesus is applied to your sins, and they are

erased, or blotted out, you stand before God as though you had never committed a sin; they are erased forever. Then one feels very much like the young man, who was not very bright but bright enough to get converted good, who always could see something in everything for which to praise the Lord. He was an astonishment to the people. An old infidel invited him to take dinner with him. He said, that he would give him something in which he would not find anything to praise the Lord for. So when the young man was seated in his nice home, the old gentleman said to him, "You will have to excuse me for a short time. Here is a book with which you can entertain yourself until I return. The young man took the book and thanked him. The book was purely a scientific production; it did not mention God, Jesus Christ, or religion, and the infidel said, "He will not find a thing in that book to praise the Lord for, so he will be silenced one time." But to his surprise, when he returned, he found the young man laughing and praising the Lord. The old gentleman said, "Now, what have you found to praise the Lord for?" He said, "Sir, I was just reading in this most beautiful book that you gave me, where this scientist says that the sea is five miles deep, and I remembered that the Lord said in the Bible that He put my sins in the bottom of the sea. I was just shouting over the fact that they are buried five miles deep." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. 44:22. Glory to God forever!

"*I have called.*" This call to sinners is freighted with eternal consequences; and if not heeded, will result in eternal banishment from God. Jesus, speaking to the Scribes and Pharisees, referred to the preaching of Jonah, and said,

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." What a rebuke! How awful it would be to have the men of Nineveh, who repented at the preaching of Jonah, rise up in the Judgment and say, "We are Jonas' converts, but you are Christ rejecters!" Sinner, you have the mighty Christ, and if you refuse to hear Him, your lot will be to perish. Such is the end of the impenitent sinner.

"If sudden vengeance seize my breath,
I must pronounce Thee just in death;
And if my soul is sent to hell,
Thy righteous law approves it well."

God calls believers unto holiness.—

This call is freighted with as great consequence to the believer as the call to repentance is to the sinner. One cannot ignore this call and be guiltless in the day of Judgment. Holiness is not optional; it is imperative. God is holy, Heaven is holy, the angels are holy. We have a Holy Bible and the Holy Spirit, and holiness is demanded and necessary on our part, if the association is without friction. We are unholy until we are made holy by the blood of Christ. Holiness and unholiness will not mix; they are contrary one to the other. You say, "How do you know that believers are unholy?" Because one will not find in all the Bible where sinners are called to a life of holiness, or to be holy; they are called to repentance. We know that the regenerated are not holy in heart, or God would not call them unto holiness. The call to a believer to be holy is sufficient proof that he, though born again, is yet unholy; and there should not be any argument at this point. We agree that holiness is begun in regeneration; but we deny that it is completed in that

experience. Only the preparatory work is done and, in that sense, is holiness begun. Repentance and regeneration makes one eligible to obtain heart holiness, that cleanses from all sin. God called the children of Israel to be holy after that He had led them out of the bondage of Egypt. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." Lev. 11: 44, 45. Here the reason why we should be holy is fully explained; "for I am holy," says the Lord. He brought them out of Egypt to be their God, and He must have a people like Himself. In Lev. 20: 7, 8 the Lord gives a command that we should be holy. He says, "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Both sides of sanctification, viz., the human and the Divine, consecration and cleansing, are so beautifully brought out in this quotation. Consecration is the human side, and cleansing is the Divine side; we consecrate, God cleanses. We cannot cleanse ourselves, or perform the Divine part. He cannot consecrate us; but if we consecrate, thus performing the human part, it brings us into a place where God can perform the Divine work. If we do, He does. God calls believers unto holiness. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1: 15, 16.

"*I have called.*" To the church at Thessalonica we hear St. Paul say: "For this is the will of God, even your sancti-

fication, that ye should abstain from fornication. For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4: 3, 7. If a sinner keeps resisting the Holy Spirit, he will finally grieve Him away from his soul forever, and be lost eternally. To this all agree. How then can a believer keep refusing the Holy Spirit's call to holiness, and not grieve Him? And if he grieve Him away, what better show does he stand to be saved than the sinner? Who that refuses the Holy Spirit's call, and says that he will be saved, will answer the question? "Follow peace with all men, and holiness without which no man shall see the Lord." Heb. 12: 14. The Church, not the world, is called unto holiness. Jesus died to sanctify the Church, not sinners. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

"*I have called.*" What will your answer be? Say "Yes;" consecrate all, believe and be made every whit whole. God gave His only begotten Son to save sinners; Jesus gave Himself to sanctify the Church.

The ways by which God calls.—

God calls, first, through the ministry. Thank God for the ministry which He has used all down through the ages to call sinners to repentance and believers unto holiness! When we think of all the prophets, seers, and preachers that have graced this high and holy calling, through six thousand successive years of the world's history, we are made to praise God for such an army of devout and holy men. We have

always looked upon the ministry with great admiration. The ministry has comprised, as a rule, men of the best type, brains, and ability, of different nations. They have headed every good movement, stood between the people and every encroachment of the enemy of the souls and bodies of the race. They have also been statesmen; and, best of all, ambassadors of our Lord and Savior Jesus Christ. They have pleaded with men to get right, calling sinners to repentance, and the Church unto holiness. Many of them have literally burned their lives out for the salvation of souls. We recall those old, long-haired, white-bearded men of our boyhood who used to preach with such a heavenly glow that they looked as if they were half glorified, and with such power that sinners trembled while saints wept and angels looked on in astonishment. God calls through the ministry.

Secondly, God calls through His Word. Every word, line, verse, and chapter in the Word of God is a silent call to sinners to repent, and to believers to be holy. Thank God for His word! It will live, burn, and shine when all else is gone. "Heaven and earth shall pass away, but my word shall not pass away," is the declaration of Jesus. God calls through the Word.

Again God calls through Divine providences. Every case of sickness, every death in the home, is a call to the unsaved to repent and to believers to be made holy. Every financial reverse is a call to men from the perishable to the durable, from the uncertain riches to the wealth that never fadeth away. It may take a father, a mother, a brother, a sister, a husband, a wife, or a darling son or daughter, to make some folks hear the call; nevertheless, He calls through His Divine providences. My friend, why let God have to call

you by some heart-breaking experience? Why not yield to Him now? He says, "I have called." So God calls through Divine providences.

Then, God calls by the Holy Spirit. We may reject His ministers' call, treat His Word lightly, fail to heed the call through Divine providences, yet He will give us still another opportunity—continue to call directly through the Spirit. The Word says, "The Holy Ghost saith, Today if ye will hear his voice, harden not your hearts." Heb. 3: 7. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17. Thank God, we are honored with the Spirit's call!

It is a dangerous thing to trifle with God's call. If we resist and say the last "No" to the Holy Spirit, there is no other agency, no other means to bring us to God. St. Paul says, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." May the Lord help us to heed this injunction! "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven."

"*I have called.*" Remember, this is a proposition with which two have to do. He calls now; you may call tomorrow. You may reject Him today, and He may reject you tomorrow. "*I have called.*" Oh, that these words shall ring in the ears of all who have not heeded, until they say, "Yes, Lord."

"Softly and tenderly Jesus is calling,
Calling for you and for me;
See, at the portals He's waiting and watching,
Watching for you and for me."

XXII.

THE DURATION OF HELL

THE duration of hell is a subject that has been much discussed. Some say that it is of endless duration; others say that it is only for a period of time, and they hold to the doctrine of annihilation. But what saith the Scriptures? "How readest thou?"

We desire only to set before the reader some facts, and let him be the judge in the matter. In the twenty-fifth chapter of Matthew, Jesus brings before us a picture of the Judgment and the disposal of both the righteous and the unrighteous. In the last verse of the chapter, He says, "And these (the unrighteous) shall go away into everlasting punishment: but the righteous into life eternal." The duration of both "everlasting punishment" and "life eternal" is the same as expressed here. There is virtually no difference in the meaning of the two words, everlasting and eternal; in fact, *everlasting* is the definition of *eternal*, as given by the dictionary. The unrighteous are to suffer punishment eternally. If everlasting does not mean eternal or forever, we should like to have a correct definition. Take everlasting, as quoted (Matt. 25: 46) and compare it with everlasting as used by St. John. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. In both instances, everlasting means the same, and it does in every case; but we are comparing these two Scriptures to make

plain the meaning. Now if by the expression "everlasting life" the Master meant that the righteous should live forever, then by the expression "everlasting punishment" He evidently meant that the unrighteous should be punished forever, as He used the same word to express the state of each through eternity. We will leave the reader to draw his or her own conclusion as to the duration of hell.

Three times in the ninth of St. Mark, Jesus speaking of hell and its duration, used the term, "Where their worm dieth not, and the fire is not quenched." In portraying to the human mind the awfulness of hell, He declared that one can afford to cut off a right hand, or pluck out a right eye, rather than to hold onto either and go to hell. Now, if hell in this particular means only the grave, as some would have us believe, why not apply this utterance to the righteous as well? They, too, are going to the grave. Or why should anyone be exhorted to make such an effort to escape the grave when it is absolutely impossible to avoid it? We are sure that every honest reader will see that this is only a dodge of professedly smart persons who do not want to accept the truth of eternal punishment. We warn people against such deception by Annihilationists. So far as the writer is concerned, the duration of hell makes no difference with him personally, for he is not going there. He fled from the "wrath to come" thirty-one years ago, fled for refuge, and found it in Jesus Christ; and he has been making the distance between him and hell farther every day. We absolutely do not want to make the duration of hell long or short; we do not want to make its torment hot or cold, hard or easy; but we do not want people to think that it is not a place to be shunned, and that as a place of suffering, it will soon become extinct.

The rich man in hell seemed not to have any hope of extinction. "He cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Luke 16: 24, 25. It does not take a scholar to see, from the language used in portraying the rich man's experience, that this does not refer to the grave. He remembered, he cried, he conversed, he was in torment, his tongue was hot, he wanted water. He said that "this flame" produced his torment. Though he asked for only one drop of water, he was denied it—he could not get even one drop to cool his tongue. Was this all that hell meant to him? No. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from hence." Think of it, a great impassable gulf fixed between the righteous and unrighteous through all eternity! In his reflections, the rich man remembered that he had five brethren back in this world, and he did not want them to come to hell. He prayed Abraham to send Lazarus back to this world to warn them not to come to that place of torment. If it meant only the grave and was of short duration, why should he want Lazarus sent as a missionary to his brethren? Or why warn them against the grave when it could not be avoided? I want you to see the absurdity of such interpretations of God's Word. Abraham reminded him that they had Moses and the prophets, and said that if they would not hear them, they would not be persuaded though one should arise from the

dead. The rich man wanted them to repent to escape the impending doom of the finally impenitent sinner.

"There is a time we know not when,
A point we know not where;
That marks the destiny of men,
For glory or despair.

"There is a line by us unseen,
That crosses every path,
The hidden boundary between
His mercy and His wrath.

"How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?"

Let us go back in our thinking over the incarceration of this man in hell, and sum up, and see how he acted when he realized that he was lost in hell:

In hell he lifted his eyes.

He cried.

He prayed.

He was tormented.

He wanted water.

He did not want his brethren to come to hell.

He became a missionary in spirit.

His destiny was fixed.

He wanted his brethren to repent, but it was too late.

In the Book of Revelation, we find many expressions giving us an idea of the duration of hell; such as, "ever and ever," "for ever and for ever," "the smoke of their torment ascendeth up for ever and ever," "the lake that burneth

with fire and brimstone." We herewith give you also some of the expressions used for hell:

Darkness.

Mist of darkness.

Outer darkness.

Blackness of darkness for ever.

The bottomless pit.

The second death.

Let us not go there!

XXIII.

THE SECOND COMING OF CHRIST

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out (margin). But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25: 1-14.

THE text is these words in the sixth verse: "Go ye out to meet him." First, we call the reader's attention to the fact of Jesus' second coming.

This has been the hope of the people of God from Adam until now. The patriarchs, martyrs, saints, and prophets of the old dispensation lived, walked, and died in this faith and glorious hope. The Old Testament pages shine, blaze, and glow with this glorious fact. Like a thread of gold this hope runs through the Bible from Genesis to Revelation. Abel died in this faith; Enoch walked in this faith; Noah had it, and so did all the saints of old.

Job, sitting in the ash pile, fortune gone, friends gone, loved ones gone, with false comforters tormenting him, and his heart companion advising him to curse God and die, looked down through the vista of coming centuries, and rolling ages and caught the vision of the all-conquering, descending Lord, seated in the chariots of fire, speeding through blazing suns and burning worlds, with ten thousand of His saints to turn this old sin-cursed earth into a peaceful reign of a thousand years and shouted out to all his mockers and opposers, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in a rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23-28.

Though Job's dust has been sleeping in the ground for centuries, he will not be disappointed. One glad, happy morning he shall realize his faith. We are told that one verse out of every thirty in the Bible relates to Jesus' second coming. We do not know as to the correctness of this statement, but we do know that the Bible is full of this teaching. If you should remove this hope from the church of God today, you would retard her progress, quench her zeal, and cause many of her people to backslide, and perhaps lose their souls. But to preach this great fact will keep this hope buoyant within the church and will prove a great incentive to the saints to keep on the white robe, and keep the smut of this old world off their garments. Jesus says, "In my Father's house are many mansions: if it were not so, I would have told you.

And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." St. John 14: 2, 3.

If there were not another Scripture in the Bible that taught Jesus' second advent, this would be sufficient for me to base my hope on, for He says, "If I go, I will come again." He went away nearly nineteen hundred years ago. Not a believer in Christ will dispute His going. All concede that He did go. His going insures His coming—"If I go I will come." He did go, and He will come. Glory to God! The Bible teaches us that the church is the Lamb's wife, that the blood-washed are the Bridehood, and that Jesus is the Bridegroom. He is now in another country building a mansion for His bride. When it is finished He will return for His bride; then in the fullest and complete sense of the word will He be married to His bride. There is a sense in which we are now married to Him, but not in the fullest sense. Engagement is the first step in marriage; and if the engagement is not broken by either party, it means marriage. It is like the negro who said, "Boss, I like's to ride on de train." "Why, Sambo?" was the reply. He said, "Cause, when I gets on de train I'se good as dar." When one is engaged he is as good as married if the engagement is not broken. Christ's coming for His bride will be the rapture of the saints. He will come as a thief and catch away His bride. He will not have to steal her, for she belongs to Him. But the devil and the world does not want to give her up. After the marriage we will go to the marriage supper of the Lamb. Just where it will take place the writer does not profess to know, and doubts seriously if anyone else knows, but it will take place in the air, somewhere between here and Mars, or

amid rolling worlds and whirling planets. I am on the way now. Won't you go along, reader? Here we do not get invitations to big suppers, banquets and to-do's, but, thank God, we have an invitation to the greatest Supper of all worlds. We do not know how long it will take to eat this supper, for there are divers opinions among Bible students. The time is given all the way from three and a half to seven years. One thing I know, it will be satisfactory to the banqueters. After the supper we, like all newly married folks, are going off on a wedding tour, or our honeymoon trip. You know that it is the custom in this country. It all depends on the wealth of the bridegroom as to where they go, and the time that they are gone. Millionaires go to Europe, or around the world, and are gone perhaps a year. Others with less means go to New York, Boston, Jacksonville, New Orleans, San Antonio, Los Angeles, San Francisco, or Seattle. Others with less means go to Philadelphia, Chicago, Atlanta, Dallas, Denver, or Minneapolis. Others with less means, go to Louisville, Memphis, St. Louis, Kansas City, or Shreveport. Others go to their home town, or take an automobile ride and return. Anyway, it is called the wedding tour if it be long or short. Well, our Bridegroom is immensely rich, and He has prepared to bring us back to this old world and make His revelation in chasing the devil down, and putting him in hell, and locking him up for a thousand years. He will turn this earth into one vast campground, and we will take our honeymoon in a holiness camp meeting that shall last a thousand years. Glory to God and to the Lamb! You ask me what I will do in that camp meeting; it is hard to tell. We make no promises. This we know, that we can hardly get through a ten days'

holiness meeting here, with the devil to tempt and try, and folks to criticise. Think of being in a meeting where the devil will not be around in a thousand years! It is beyond the vision of prophets. Hallelujah! we will have one great time. They say every fellow has his day. Well, mine has not come, but I am on the way to it. Oh, the glorious rapture, the wonderful camp meeting! Reader, do not miss it.

In the first chapter of Acts we have a description of Jesus' ascension. He went up in the clouds of angels. In 1st Thessalonians the fourth chapter we have a vivid description of His descension. "The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Fancy if you can such a scene—the descending Lord shouting with the voice of an archangel and the trump of God, while the dust of saints everywhere is waking, and the graves are bursting, the tombstones are leaping, the living saints are changed in the twinkling of an eye. The laws of gravitation are suspended, and all the living and the resurrected dead form one vast throng, and join the Christ of glory in the eternal shout of triumph. "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, (body of our humiliation) that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21.

There has been much discussion over the kind of body that we shall have, but that does not occupy my mind very much. He promises me one like His, and that will be good enough for me. Throughout all eternity you will never meet an individual with a missing limb, eye, nor a decrepit form, gray hair, furrowed cheek, tear-scalded eye, nor a breaking heart. "The old will be young forever, and the young shall never get old." This corruptible shall put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Then with St. Paul we will shout back to the graveyards, "O death, where is thy sting? O grave where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 53-58.

XXIV.

SECOND COMING OF CHRIST, Continued.

The Signs of His Coming.

WE are not dogmatic in that we would say that we know the day that Jesus will come. We cannot tell; it may be tomorrow, it may be a month, it may be a year, or it may be many years. The Bible says that no man knoweth the day nor the hour, but it also says, that when certain conditions obtain, we may know that His coming is near. What we want to do in this chapter is to establish the fact that those conditions obtain now, and that we know His coming draweth nigh, and it is exercising good wisdom for all believers who are not ready to get ready, and that it is time that all sinners were getting ready to meet their God. These are surely the last days.

The readers of these pages are asked to take a stroll with me down through God's Art Gallery and we will pick up some photographs painted by the Apostle Paul nineteen hundred years ago that should be the likeness of the people that should live in the days preceding the coming of Jesus. The artist has not lived in modern times that could paint a photograph that is a better likeness of the people of this age than has Paul. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blaphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures

more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-6. Is it not true that we are in perilous times? History has never recorded a more perilous time than we are in just now. The ravage of the world's war, the industrial unrest, the economic condition, strikes many, and the sorrow brought on by all kinds of human suffering, with a gloomy prospect for any lasting peace, make indeed perilous times. Men are filling their coffers by profiteering; millionaires are increasing at the rate of four thousand a year, while want and death stalk through the land. Graft and greed and the cancer of covetousness are eating the heart out of humanity, and the cries of the suffering are heard on every hand. The churches are losing their primitive power, and the old-time prayers and shouts are fast dying out in the house of worship, and the shouts of the new born are rarely ever heard at the altar: while formality, ceremonialism, ritualism and works take their place. People of God, or those who profess to love God, are lovers of pleasures more than lovers of God. Baseball grounds, football grounds, race courses, theatres, picture shows, and all places of worldly amusements are full to their limit, while the house of God goes wanting for a decent crowd to worship at its altars. They have a form of godliness but deny the power thereof. We are told that they will be even despisers of those that are good, and we see the literal fulfillment of this prophecy before our eyes. Home government is no more respected, children are unthankful and unholy and without natural affection, while pet cats, parrots and poodle dogs are more highly prized than they. This explains why children are born without natural affection. But evil men and seducers

shall wax worse and worse, deceiving and being deceived. 2 Tim. 3:13. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared as with a hot iron." 1 Tim. 4: 1, 2. Take the wave of witchery and spiritualism, false tongues doctrine, and so-called Christian Science, and new thought, and other strange doctrines of devils that are so prevalent everywhere, and we must say that the horizon is full of the signs of His soon coming. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 1-9. When we see the fulfillment of these prophecies we are exhorted by the great apostle to endure affliction, and do the work of an evangelist, and to keep ready for the worst, without compromise, and to love His appearing, and we shall obtain a crown of life. Now is the time to give heed to the injunction,

and keep ready to go up. Or, as Rev. John J. Hunt, of Philadelphia, said, look for an "upper-taker instead of an undertaker." Glory to God! He is coming soon. But first He must suffer many things, and be rejected by this generation. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke 17: 25-28. If the writer can read correctly, we are re-writing the history of Noe's day. Jesus' great heart is being grieved, and He is suffering many insults now. Look up, He is coming one of these nights or days. "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass: but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven." Luke 21: 9-11. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; And men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "Go ye out to meet him." Verse 25-28. This Scripture is having its literal fulfillment, and, bless God, I am looking up, and am ready to go out to meet Him in the cloud. Think of the recent earthquakes in Europe and in Old Mexico that

have destroyed thousands of lives and millions of dollars' worth of property, and the rumblings in the earth in our own fair land. Strange appearances have been discovered in the elements; so exciting were they that great minds prophesied the end of the world, in December, 1919. "He that dasheth to pieces is come before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily; For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2: 1-4.

Though Nahum uttered this prophecy seven hundred and thirteen years before the advent of Christ, he so minutely described the things that should transpire in this day that none will dare deny it, unless they want to make the Scriptures bend to suit some ideas or dogma of their own. All that one has to do to prove the fulfillment of this Scripture is to step out some night in the street of a city or on some highway and they will see the literal fulfillment.

We have passed through the long, long night of sin's carnage, or man's day of sin. But thank God, over the hills of the eastern mountain range we can see the long, gleaming finger of light from the Millennial morning shooting its rays athwart the earth, penciling on every hill and valley the imminent coming of our Lord. One whose vision is clear, who

lives in the prophecies of the Old Book, and who is wide-awake to current events, can almost see that we are in the dawning of a better day. Go yonder and stand in the midst of Daniel's visions and see how in this present age we are fulfilling his prophecies. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times and a half time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel: for the words are closed up and sealed till to the time of the end. Many shall be purified, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Dan. 12: 7-11. Beyond all question we are now in the fulfillment of this prophecy. Everywhere we look we see the wicked doing so wickedly, they are committing the most outrageous crimes of all ages, seemingly without any compunction of conscience.

The daily newspapers are but little more than a report of crimes. Some of them make the heart stand still with horror if you read them. The powers of the holy people are being scattered almost to the end of the earth. In almost every country under the sun you will find a few holy people. It is seemingly an impossibility to tie them together with even an ecclesiastical cord. But the prayer of Jesus has been answered in unifying their hearts by the baptism with the Holy Ghost. Yet in organization they are scattered throughout the earth, thus fulfilling the purpose of God in this prophecy. May the Lord keep us unified in soul, purpose, and effort and ready to go out and meet Him.

XXV.

SECOND COMING OF CHRIST, Concluded.

The Preparation for His Coming.

A thousand years before the birth of Jesus this question was asked and answered, so there can be no doubt as to the qualification for the coming of Jesus or an endless walk with Him for ever. The psalmist David, on bended knee asked "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." We understand by this answer that purity of heart is the preparation for dwelling with Jesus and the heavenly host forever. Jesus, a thousand years after this answered question, said, "Blessed are the pure in heart for they shall see God." God is holy, heaven is holy, angels are holy, Jesus is holy, and we have the Holy Spirit as our Comforter, and it stands to all good reasoning that if we are going to live with them in a holy heaven that we must be holy, or heaven will be spoiled. God hath decreed that nothing unclean or that maketh a lie will ever enter there. Peter says, "But as he which called you is holy, so be ye holy in all manner of conversation; because it is writen, Be ye holy; for I am holy." 1 Pet. 1: 15, 16. St. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded." James 4: 8. "Behold what manner of love the Father hath

bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 1-4.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John 4: 17. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping things that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." Lev. 11: 44, 45. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: for I am the Lord which sanctify you." Lev. 20: 7, 8. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." I Thess. 5: 23, 24.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 7-10.

"And I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe all tears from their eyes." Rev. 7: 9-17.

Holiness is the only preparation to meet God, according to the Bible. Reader, we want to ask you in conclusion, Have you this experience? You cannot afford to be deceived on this one point. Men may fight holiness, and people may believe them, but when we come to stand yonder in the presence of a holy God we will need this preparation. Let us all be sure that we are not only converted, but that we are sanctified. Conversion gives us a title to heaven, but

holiness gives us the fitness for heaven. Let us not be found without the wedding garment on in that great day, or He will say, "Take him away and cast him into outer-darkness." When the King comes in all His power and glory may we all be washed in His blood, and be able to obey the text, "Go ye out to meet him."

XXVI.

ON THE THRONE

"And he that sat upon the throne said, Behold I make all things new." Rev. 21: 5.

WHEN the Lord planned the great scheme of redemption before the mudsills of earth were ever laid, or before He ever scooped out the valleys or piled up the mountains, or planted the rolling rivers, or before the stars ever sang together, or the sons of men shouted for joy: fore-knowing and fore-seeing that man would fall into sin, He laid the foundation of salvation deeper than sin ever sunk its roots, thus insuring full restoration in the ultimate or consummation of all things. The plan of salvation involves the earth as well as man. This means a new heaven and a new earth, with God on the throne ruling without a rival; with His enemies locked up in hell forever. If redemption means anything, it must reach from Eden to heaven. When God made the world and all things therein He planted a garden eastward in Eden, and then made Adam and Eve, and pronounced upon them and all creation His benediction, saying that it was good and very good. Man having been made in the likeness and in the image of God must have been holy; for God is holy. The creation story (the only one that has ever been authentic) as recorded in Genesis the first chapter and the twenty-seventh verse, "So God created man in his own image, in the image of God created he him; male and female created he them." Man in the fall lost the likeness and the image of God, which was righteousness and true holiness. Not only did he lose the image of his Maker, but he plunged

the entire race into sin and brought death upon the triunity of man. The soul lost its holiness, or fitness to walk with its God, and became the subject of sin. The body lost its perfect health and became the subject of disease, and death. "For by one man sin entered the world, and death by sin: So death was passed upon all men for all have sinned," says Paul. The soul in the fall was distanced from God by sin. And the body was sent back to dust by the way of death when its days on earth were lived out. So both soul and body were affected by the fall. The world also was affected, and all animal creation as well. Hence, to make all things new would mean redemption to the extent of the fall and effects of sin. We see sin evidenced in man by his being sinful and devilish in the very trend of his life. Surely the Psalmist was correct when he said, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Sin in the transgression of God's law is seen in the life of an individual, from infancy to the grave, unless changed by the supernatural power of God. His thoughts, words and actions bespeak the sinful heart. Sin is evidenced in this old world by thorns and thistles, droughts and floods, black-winged clouds, lurid lightnings, storms, earthquakes, heaving volcanoes; death and destruction on every hand. God in His wisdom planned first, for the redemption or making anew the soul, which is His own offspring, and of the greatest value. He makes the soul anew by the washing of regeneration and renewing, or the rehabilitation of the Holy Ghost. Tit. 3: 5. The soul being thus restored to its moral condition as in Eden, will be fitted to walk and talk with his Maker. Thank God, there is forgiveness of sins, and the purifying of the heart through the atoning blood of Jesus. The soul thus

made new can have blessed fellowship and communion with the Trinity every moment of its pilgrimage, no matter what the circumstances are. No power, human or Satanic, can bar the soul from the presence of its God. "And He that sat upon the throne said, Behold I make all things new." Secondly, He planned to redeem or to make anew the body. This body in its glorified state will be reinhabited by its blood-washed spirit, and will live forever. Glory to God. Here we sicken and die, and our bodies go back to dust, but thank God, out yonder there is the dawning of a resurrection day, when He that sits upon the throne will make all things new. No matter how long the dust of the saints has been sleeping in the earth, the Son of God will utter His voice one glad morning, and all that are in the graves will hear His voice and shall come forth, they that have done good unto the resurrection of eternal life, and they that have done evil unto the resurrection of damnation. The body will be made anew through the resurrection power of Jesus. When it seemed that all was lost forever, and the mission of Jesus was a failure; His body lying in Joseph's new tomb, His spirit in Sheol, the disciples back at their former occupation, the devil and demons dancing a jubilee in dark damnation, and an unbelieving world saying that He was an imposter; "It's all over; He failed," glory to God, on that third eventful morning, Jesus asserted His power, shaking the throne of damnation, seizing the keys of death and the grave from the arch fiend of the pit, clothed in His crucified body, walking out of the tomb smiting the guards with blindness and death, flew up to heaven and announced that He had brought life and immortality to light, and then back to earth He came shouting to three worlds, "Behold, I am alive forever-

more. I am the resurrection and the life. He that liveth and believeth in me shall never die, yea, though he were dead yet shall he live again." Jesus unlocked the tomb for every soul of Adam's race, bringing hope to all the children of God of the dawning of a glorious resurrection morning. When this mortal shall put on immortality, and this corruptible shall put on incorruption, then shall be brought to pass this saying, Death is swallowed up of life, and then shall we realize what full redemption means. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. 8: 18-24. Thank God, there is full redemption for soul and body in the atonement of blood by the sacrifice of Calvary's Lamb. Making all things new involves the renewal of this old world, for it was smitten by the fall, and the stroke of sin has been felt in its breathings of six thousand years, and it is groaning to be delivered from the injury it sustained. For that reason God foreplanned its renewal. When Jesus came in fulfillment of the Edenic promise in that forty days' battle with the devil He bruised the serpent's head and conquered him. And when He comes

again the second time without sin unto salvation, after the glorious rapture, He will chase the devil down and drag him to the pit and lock him up for a thousand years and give us this earth for a holiness camp ground during the millennium while the gates of hell are locked against the foe. The devil will be raging with anger by the time he is locked up a thousand years. So the Lord will loose him for a little season, "And he shall go out and deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and forever." Rev. 20: 8-11. With the devil and his cohorts defeated and locked up in hell forever, then shall come the destruction of the world that now is, and it will be formed anew. "Seeing that these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens being on fire shall melt with fervent heat? Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3: 11-14. Then the city foursquare shall come down from God out of heaven; as a bride adorned for her husband. It will become the capital of the new earth. The city is fifteen hundred miles long, fifteen hundred miles wide and its skyscrapers are fifteen hundred miles high. Its walls are of jasper, and its streets are pure gold, as transparent glass. Its river of life

is as clear as crystal, and it has twelve gates every one a several pearl. This city bathed in the effulgent light of the glory of a holy God shall be the dwelling place of the saints forever. And the meek shall inherit the earth. Hallelujah! "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And they shall bring the glory and honor of nations into it. And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21: 22-27. With trouble over, sorrow ended, sighing done, tears wiped away, division and strife ceased forever, night gone, sickness, pain and death felt no more, the last battle is fought, sin's stain is blotted out, the devil in his eternal prison, the gates of hell forever closed; the dust of the battlefields has floated away. The throne of God wheels into sight, a new world, the golden city, the white robed inhabitants in dazzling glory shouting, "Unto Him who loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and our Father: to him be glory and dominion forever and forever. Amen. And he that sat upon the throne said, Behold I make all things new."

"Sparkling Waters
FROM
Bible Fountains"

A FULL-SALVATION WEEKLY PAPER FOR THE YOUNG

Do you desire to see the children saved?

Do you desire to see the children sanctified?

Do you desire the children to have a personal experience of Jesus in their hearts and lives?

THEN SUBSCRIBE FOR THE PAPER

Just the Paper for the Sunday-School and the Home

PRICE—Single copy .....40 cents per year
Ten copies.....$2.40 per year

ADDRESS

"God's Revivalist" Office

"MOUNT OF BLESSINGS" CINCINNATI, O.

GOD'S REVIVALIST

LOVING,
LOYAL,
LUMINOUS.

A Glowing Holiness and Revival Weekly, Published in the Interest of the Kingdom of Heaven.

AGGRESSIVE
FEARLESS.
EVANGELICAL.

It gives its readers THE CREAM OF THE BURNING THOUGHTS of the best and warmest writers of these and other days. It also furnishes crisp, condensed, readable articles and Bible readings on

Living Salvation Topics

We clip the following from the

NIAGARA OF APPRECIATIVE MENTION BY PREACHERS AND PEOPLE:

"Cheering," "Stimulating," "Pure, clean, up-to-date Holy Ghost paper," "Rich," "A two-edged sword," "Good," "A fiery flame," "Very thing for young converts," "Helps wonderfully to prepare sermons," "Pleased," "Delighted," "Like a dove," "Brimful of sanctified spice," "Next to my Bible."

For these and kindred comments, for the help it has been to many, for its growing circulation and usefulness, for what it is and all it may be, we thank our co-workers and give God all the praise. Send for FREE SAMPLE COPY.

Price, $1.00 per year. A ROLL OF SAMPLES free to all who will try and secure subscribers. AGENTS WANTED EVERYWHERE. Address

GOD'S REVIVALIST OFFICE, CINCINNATI, OHIO

GOD'S BIBLE SCHOOL

and

Missionary Training Home

CINCINNATI, OHIO

MOTTO: "BACK TO THE BIBLE"

School of the Bible (Two year course):

Course of Study: First Year—Junior Theology, New Testament, Missions, Church History, Elementary Greek. Second Year—Old Testament, Advanced Bible, Systematic Theology, Homiletics, New Testament Greek.

Accredited High School:

Course of Study: First year—Latin, English, Algebra, Science, Economics. Second year—Latin, English, Geometry, Ancient History or Biology. Third year—Spanish or Greek, English, Medieval and Modern History, Economics, Physical Geography. Fourth year—Latin, Spanish, or Greek, English, Sociology, Oratory, American History and Civics.

"God's Bible School and Missionary Training Home" has become known for its intense spiritual life which has been manifested by its graduates at home and abroad. To God be all the glory.

Expenses are exceptionally moderate.

Write for catalog. Students may be admitted whenever there is a vacancy.

God's Bible School and Revivalist, Cincinnati, Ohio

BIBLES

The Gift Supreme for Old and Young

HIGHET QUALITY
REASONABLY PRICED

AN EXTENSIVE VARIETY IN STYLES

SEND FOR CATALOG OF
BIBLES AND MOTTOES

God's Bible School & Revivalist
Ringgold, Young and Channing Sts.
CINCINNATI, OHIO